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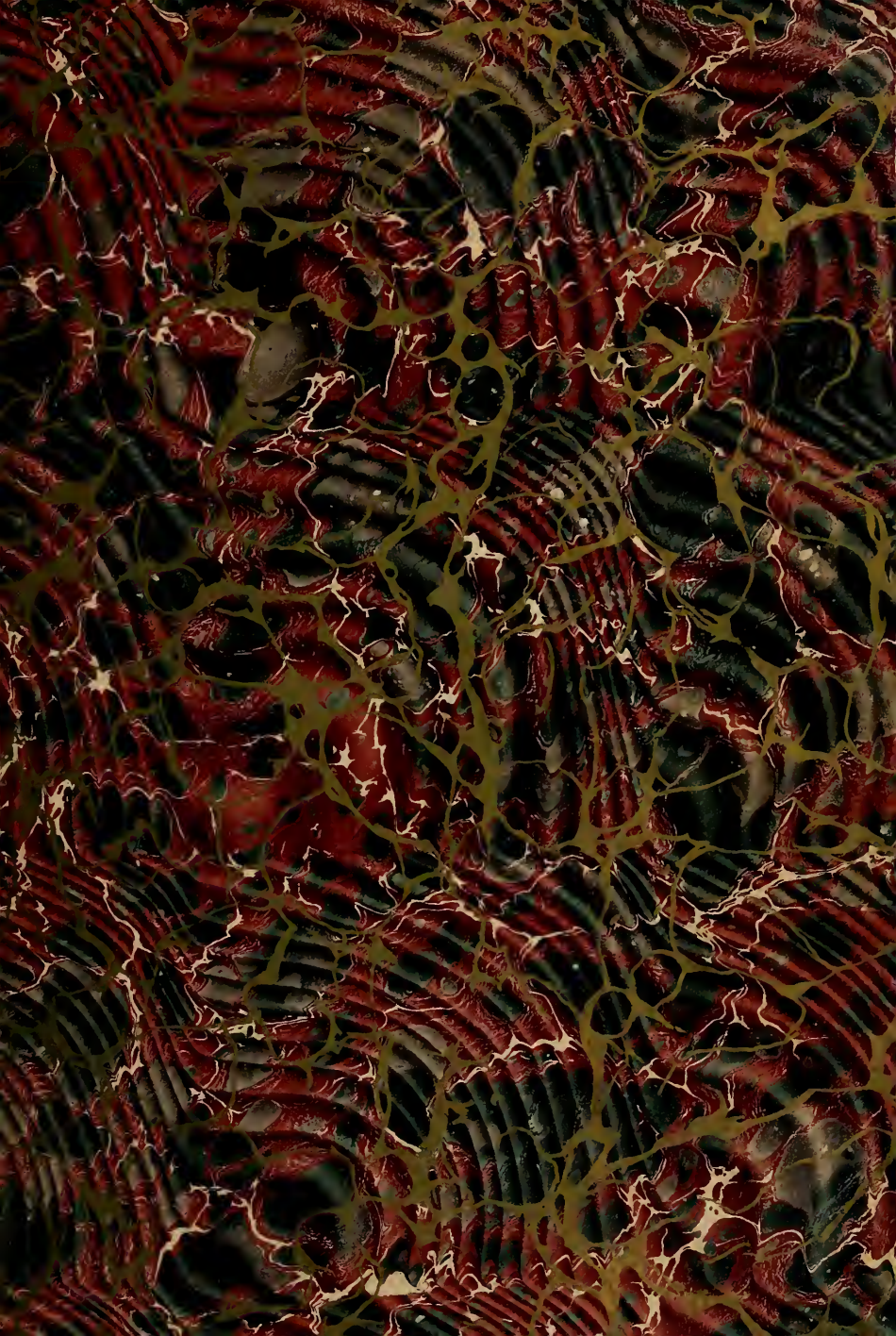

John Fawcett. D.D.

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BAPTIST HYMN WRITERS

AND THEIR HYMNS

BY

HENRY S. BURRAGE, D.D.

AUTHOR OF "A HISTORY OF THE ANABAPTISTS OF SWITZERLAND," ETC.

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Teaching and admonishing one another in psalms, and hymns, and spiritual songs. *Col. iii. 16.*

The pilgrim they laid in a large upper chamber, whose windows opened towards the rising sun. The name of the chamber was Peace, where he slept till break of day, and then he awoke and sang.

Bunyan's Pilgrim's Progress.

Saints below, with heart and voice,
Still in songs of praise rejoice;
Learning here, by faith and love,
Songs of praise to sing above.
Borne upon their latest breath,
Songs of praise shall conquer death;
Then amid eternal joy,
Songs of praise their powers employ.

J. Montgomery.

PREFACE.

During the past two centuries the hymnody of the Christian church has been greatly enriched. In no other period, since the advent of our Lord, have so many of the disciples of Christ given beautiful expression in verse to the devout sentiments of loving, adoring hearts. Among these writers of "psalms, and hymns, and spiritual songs," Baptists have an honorable place. Indeed, to those who have not given careful attention to this department of Christian literature, it will be a surprise to learn how many of the hymns oftenest on the lips of believers of every name were written by Baptists. In this volume, so far as was possible, I have brought together the prominent facts concerning these hymns and their authors. Of course mention could not be made of all the Baptists who have written hymns, for their number is legion. I have been obliged, therefore, to confine my attention to those who have hymns in published collections. In the accomplishment of my task, use has been made of all the Baptist hymn books which it was possible for me to bring together. Some books, doubtless, I have failed to discover, and some writers who are represented in books in my possession may have eluded my search. In general, however, I believe it will be found, that in the following pages the work done by Baptists in promoting "the service of song in the house of the Lord" is faithfully indicated.

The books I have found most helpful in my work are Josiah Miller's "Singers and Songs of the Church" (1869); Rev. Dr. Edwin F. Hatfield's "Poets of the Church" (1884); Rev. Samuel Willoughby Duffield's "English Hymns" (1886); Rev. Dr. Joseph Belcher's "Historical Sketches of Hymns" (1859); Hezekiah But-

terworth's "Story of the Hymns" (1875); Rev. Edwin M. Long's "Illustrated History of Hymns and their Authors" (1876); and John Gadsby's "Memoirs of the Principal Hymn Writers and Compilers of the 17th and 18th Centuries" (1855).

For valuable assistance in gathering information concerning many of the English Baptist hymn writers, especially the more recent, I am indebted to Rev. W. R. Stevenson, M.A., of Carrington, Nottingham, England. I am also under great obligations to Rev. Joseph Angus, D.D., LL.D., president of Regent's Park College, London; Rev. James Culross, D.D., president of the Baptist College, Bristol; and Mr. Charles Gordelier, the well known London bookseller.

In preparing sketches of American Baptist hymn writers, I have had many helpers. From Rev. F. M. Bird, of South Bethlehem, Penn., well known both in this country and in England as a hymnologist, I have received valuable suggestions and information. Rev. H. L. Hastings, of Boston, placed at my disposal his choice collection of Baptist hymn books. Rev. J. A. Broadus, D.D., LL.D., of the Southern Baptist Theological Seminary at Louisville, Ky., sent to me, from the library of the Seminary, twenty-one hymn books, many of them rare; and in other ways from the beginning of my work he has aided me in its prosecution. His colleague, Dr. Basil Manly, has likewise been exceedingly helpful in imparting information concerning Baptist hymn writers in the south. Others at the south, to whom I am under obligations for kindly assistance, are Rev. J. C. Furman, D.D., of Greenville, S. C.; Rev. B. W. Whilden, of Williamston, S. C.; Rev. John Stout, of Society Hill, S. C.; Rev. H. A. Tupper, D.D., of Richmond, Va.; and Rev. Andrew Broaddus, D.D., of Sparta, Va. Of brethren at the north, I am under great obligations to Rev. S. F. Smith, D.D., who has so long been connected with whatever is best in Christian song, both as a hymn writer, and as one of the compilers of the "Psalmist"; also to Rev.

S. Dryden Phelps, D.D., of New Haven, Conn., another sweet singer in our Israel; Rev. G. W. Anderson, D.D., of Philadelphia, Penn.; Hon. Horatio Gates Jones, of Philadelphia, Penn; Rev. Robert Lowry, D.D., of Plainfield, N. J; Rev. Kendall Brooks, D.D., of Kalamazoo, Mich.; General Mason Brayman, of Ripon, Wis.; Rev. Justus Bulkley, D.D., of Upper Alton, Ill.; Rev. D. C. Eddy, D.D., of Brooklyn, N. Y.; Rev. Warren Randolph, D.D., Newport, R. I; Rev. G. W. Lasher, D.D., of Cincinnati, Ohio; Rev. George E. Tufts, of Belfast, Me., and especially to Mr. W. E. Chute, of Wales, Mich., who for many years has given much attention to hymns and hymn writers, and whose stores of information thus acquired have generously been made available for my use.

For assistance in other parts of the work my grateful acknowledgments are due to Rev. Walther Rauschenbusch, of New York; Prof. N. Schmidt, of Hamilton, N. Y.; Prof. N. P. Jensen, of Morgan Park, Ill.; Rev. H. Andru, of Paris, France; Rev. A. L. Therrien, of Montreal, Canada; Rev. John T. Griffith, of Lonsdale, Penn.; Prof. W. I. Knapp, of New Haven, Conn.; Rev. T. M. Westrup, of Monterey, Mexico; Rev. D. Z. Sakellarios, of Athens, Greece; Rev. Lyman Jewett, D.D., of Newton Centre, Mass.; Mrs. Annie H. Downie, of Nellore, India; Rev. J. N. Cushing, D.D., of Rangoon, Burma, for very complete notes on Burman, Karen, and Shan hymn writers; Mrs. A. K. Gurney, of Sibsagor, Assam; Rev. S. B. Partridge, of Swatow, China; Rev. R. H. Graves, D.D., of Canton, China; Rev. J. R. Goddard, of Ningpo, China; Rev. A. A. Bennett, of Yokohama, Japan; and Rev. Herbert Probert, of Fargo, Dakota Territory, formerly of the Congo Mission.

I am also indebted for the use of books and other favors to the Boston Public Library, the library of Harvard College, the library of Brown University, the library of Colby University, the library of Newton Theological Institution, and the library of the American Baptist Publication Society.

And now, at the close of my long search in this delightful field of investigation, may I be allowed to express the hope that the reader will derive from the following pages somewhat of the interest and pleasure which the author has felt in so large a measure during the progress of his work.

HENRY S. BURRAGE.

PORTLAND, ME., September, 1888.

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ANABAPTIST HYMN WRITERS AND THEIR HYMNS.

WACKERNAGEL, in his celebrated work on German Hymnology, has a section[1] entitled "Hymns of the Martyrs." These hymns, for the most part, were written by certain Anabaptists of Switzerland and southern Germany, who chose rather to die than to deny the truth which they had accepted as the truth of God. These hymns, twelve in number, are taken from a collection published in 1583, entitled "Some Beautiful Christian Hymns, Composed by the Swiss Brethren[2] in the Prison in the Castle at Passau,[3] and by other evangelical Christians here and there."[4]

Luther, as early as 1523, composed a martyr hymn, commencing

Ein newes Lied wir heben an,

and referring to two former Augustinian monks, who were burned at Brussels, July 1, that year, for having accepted the views which Luther held. This hymn, with music also by Luther, was soon carried to every part

[1] Deutsche Kirchenlied, s. 504—523.

[2] The Swiss Anabaptists among themselves were known simply as "Brethren." The term Anabaptist was applied to them by their opponents as a term of reproach.

[3] Auss Bundt, das ist: etliche schöne Christenliche Lieder, wie die in der Gefängnuss zu Passau in dem Schloss von den Schweizer Brüdern und andern rechtglaubigen Christen hin und her gedichtet worden. Several editions of this hymn book have been published. A copy, which Wackernagel thinks belongs to the 17th century, is in the Mennonite library at Amsterdam. Wackernagel's own copy was published at Basel in 1809. The library of Newton Theological Institution has a copy published at Basel in 1838.

[4] Passau is a town in Bavaria, at the confluence of the Inn and the Danube, and is ninety-two miles north east of Munich. With its two castles and eight smaller works of defence, it is at present one of the most important strongholds on the Danube, and it was relatively as strong at the time of the Reformation.

of Germany, and on the lips of the common people did much to advance the reform movement. Luther's hymn, together with two other martyr hymns composed by followers of Luther, one in 1524, and one in 1525, are the only Lutheran martyr hymns that have come down to us. The Anabaptists furnished the martyrs from this time on, and it is their hymns that we have in the collection to which I have referred.

FELIX MANTZ.

The first of these martyrs was Felix Mantz, a Swiss Anabaptist. He was a native of Zürich, a man of scholarly attainments, and from the beginning of the reform movement in Switzerland he entered into it heartily, standing at Zwingli's side. But differences at length arose in reference to infant baptism. At first Zwingli, like Luther, thought that faith before baptism was indispensable. In conversation with the Anabaptist leaders, he frequently took this position. As he himself afterward confessed, there was a time when he believed it would be better not to baptize children until they were somewhat advanced in years. But he at length changed his mind. "He saw that the setting aside of infant baptism was the same as the setting aside of the national church, exchanging a hitherto national reformation of the church for one more or less Donatist. For if infant baptism were given up because faith was not yet there, then there only remained as the right time for it the moment when living faith and regeneration were certain. And then baptism would become the sign of fellowship of the regenerate, the saints, who bind themselves together as aliens out of the world."[1] And so Zwingli and the Anabaptists drew apart, and the latter very soon became the objects of relentless persecution. Mantz was

[1] Dorner's Geschichte d. prot. Theologie, s. 293, 294.

at length arrested and thrown into prison. Jan. 5, 1527, he was sentenced to death. Since he had embraced Anabaptism, he was told, and had become one of the leaders in the Anabaptist movement; since he would not be induced to retract his errors, but, in spite of the edict and of his oath, clung to his errors, separating himself from the Christian church, and laboring to organize a sect; since, further, he rejected the magistracy [which Mantz, however, stoutly denied], opposed the death penalty, to the destruction of the common Christian peace, — he should be delivered to the executioner, who should bind his hands, place him in a boat, and throw him, bound, into the water, there to die.

Mantz received his sentence in a true martyr spirit. In an exhortation which he left to his brethren, for their comfort and admonition, he said: "My heart rejoiceth in God, who giveth me such understanding, and guideth me, that I may escape eternal death. Therefore I praise thee, O Christ, Lord of heaven, that thou succorest me in my affliction and sorrow, which the Savior God hath sent me for an example and a light, who hath called me to his heavenly kingdom before my end is come, that I may have eternal joy with him, and love him in all his judgments, which shall endure both here and hereafter in eternity, without which nothing avails or subsists."

In this spirit Mantz went to execution. Bullinger says that as he was led to the boat he praised God that he was about to die for the truth. When bound upon the hurdle, and about to be thrown into the stream, he sang with a loud voice, "Into thy hands, O Lord, I commend my spirit." The waters then closed over him, and he obtained the martyr's crown. His heroic death was reported far and wide. Capito, a friend of Zwingli, wrote to the latter from Strasburg, Jan. 22, 1527: "It is reported here, that poor Felix Mantz has suffered punishment, and died gloriously, on which account the

cause of truth and piety which you sustain is greatly depressed."

Mantz's martyr hymn contains eighteen stanzas of seven lines each. It expresses his joy in God, and praises him for salvation through Christ, who compels no man to accept his righteousness, but welcomes all who repent of their sins and obey his commandments. The hymn opens with these lines:

Mit lust so will ich singen,
  Mein Hertz freut sich in Gott,
Der mir vil kunst thut bringen,
  Das ich entrinn dem Todt
Der ewiglich nimmet kein endt.
  Ich preiss dich Christ von Himmel,
Der mir mein kummer wendt.

With rapture I will sing,
  Grateful to God for breath,
The strong, almighty King
  Who saves my soul from death,
The death that has no end.
  Thee, too, O Christ, I praise,
Who dost thine own defend.

MICHAEL SATTLER.

Not so much is known of Michael Sattler, another of the Swiss Anabaptist martyr singers. His home was in Staufen, Breisgau, and before connecting himself with the reform movement he was a monk. He was arrested by the authorities in Zürich in the latter part of 1525, and was banished from the canton. He was afterward arrested in Strasburg, and May 21, 1527, at Rotenburg on the Neckar, his tongue was torn out, while his body was lacerated with hot tongs and then burned. His character was such that the Strasburg evangelical pastors, after his death, did not hesitate to call him a martyr of Christ.

The seventh hymn in "Auss Bundt," containing thirteen stanzas of four lines, is by Michael Sattler, and has the ring of the martyr spirit; as, for example, these lines:

Wann man euch nun lästert und schmächt,
Meinethalben verfolgt und schlägt,
Seyd froh, dann sihe euer lohn,
Ist euch bereit in Himmels Thron.

. . . .

Doch förcht euch nicht vor solchem mann,
Der nur den leib getödten kan:
Sonder förcht mehr den treuen Gott,
Der beydes zu verdammen hat.

. . . .

O Christe hilff du deinem Volck,
Welchs dir in aller treu nachfolgt,
Dass es durch deinen bittern Todt,
Erlöset wird auss aller Noht.

If one ill treat you for my sake,
And daily you to shame awake,
Be joyful, your reward is nigh,
Prepared for you in Heaven on high.

. . . . .

Of such a man fear not the will,
The body only he can kill;
A faithful God the rather fear,
Who can condemn to darkness drear.

. . . .

O Christ, help thou thy little flock,
Who faithful follow thee, their Rock;
By thine own death redeem each one,
And crown the work that thou hast done.

GEORGE WAGNER.

George Wagner was pastor of the Anabaptist church in Munich. He was a man of irreproachable character, and his holy life commended to all about him the Gospel which he delighted to preach. Every possible effort was made to induce him to deny the doctrines he had accepted, but in vain; and at length he was thrown into prison. There he was visited by the Duke who first by means of the Scriptures, and then by means of promises, endeavored to secure his recantation. But Wagner was immovable, and he was at length condemned to death. On his way to execution —it was sometime in 1527,—his wife and children implored him to abandon his heresy and save his immortal soul. All these and other equally earnest entreaties were unavailing. At the stake Wagner lifted his eyes toward heaven and offered this petition: "Father, my Father, there is much in the world that is dear to me, my wife, my children, my life. But dearer than wife, children and life art thou, my Father! Nothing shall separate me from thy love. To thee I consecrate myself wholly as I am in life and in death;" and he added, "I am ready; I know what I am doing." Then joyfully he turned to his executioners and welcomed the flames in which, as in a chariot, his spirit ascended to the skies.

The following is the first stanza of a hymn, 34 in "Auss Bundt," written by Wagner:

Den Vatter wolln wir loben
  Der uns erlöset hat,
Im Himmel hoch dort oben,
  Durch seines Sohnes Todt,
Welcher er hat gegeben
  Zu versöhnen unser Sünd,
Dass wir im Glauben leben,
  Als sein gehorsam Kind.

We praise our Father, God;
To him hosannas bring,
Who saves us by the precious blood
Of our atoning King,
The Son whom he has given
To take away our sin,
That faithful as his children here
We heaven at length may win.

CARIUS BINDER.

Carius Binder was a cabinet maker in Coburg. Brought at length under the influence of Hans Hut, he was baptized in Steyer, and united with the "Brethren." Evidently possessing gifts which fitted him to become a teacher of the word, he went forth as a bearer of the glad tidings to others. Salzburg seems to have been his field of labor. According to an old chronicle, he and thirty-eight others were shut up in a house which was set on fire, and they all perished in the flames. This was Oct. 25, 1527. The 35th hymn in "Auss Bundt" is ascribed to Jörg Steinmetzer, but according to Dr. Josef Beck[1], on authorities which he cites, the hymn was written by Binder. It commences,

Wir dancken Gott von Hertzen,
Der vätterlichen Treu.

With all our hearts we thank thee,
Thou holy one and true.

The hymn contains eleven stanzas of eight lines each.

LEONHART SCHIEMER.

Prominent among the Anabaptists in Upper Austria was Leonhart Schiemer. He belonged to a good family, and was carefully educated at Vienna and other

[1] Die Geschichts-Bücher der Wiedertäufer in Oesterreich Ungarn, s. 57 note.

places. At length he became a monk. After an experience of six years in a monastery of the bare-footed order he made his escape, and, not long after, meeting Hubmeier, and, later, Hans Hut and Oswald Glaidt, who were holding religious services in Vienna in secret, he accepted their teachings and was baptized. At once he began to preach the new evangel, and at Steyer, whither he made his way early in 1527, he baptized a number of converts. Thence he proceeded to other places in Austria and Bavaria, preaching and baptizing. In the Tyrol he was recognized by a Franciscan monk, who betrayed him. Having been arrested, he was brought to trial and sentenced to death. He was beheaded and his body was afterward burned, Jan. 14, 1528, at Rotenburg on the Inn, where, later, seventy of his followers also sealed their faith with their blood.

From a fine hymn, 31 in "Auss Bundt," by Schiemer (here, however, written Schöner), I take the following:

Dein heilge Statt hond sie zerstört,
Dein Altar umgegraben,
Darzu auch deine Knecht ermördt
Wo sies ergriffen haben.
Nur wir allein, dein Häufflein klein,
Sind wenig überblieben,
Mit schmach und schand, durch alle Land
Verjaget und vertrieben.

Wir sind zerstreut gleich wie die Schaff,
Die keinen Hirten haben,
Verlassen unser Hauss und Hoff,
Und sind gleich den Nachtsraben,
Der sich auch offt, hält in Steinklufft,
In Felsen und Steinklufften
Ist unser gmach, man stellt uns nach,
Wie Vögeln in der Lufften.

Wir schleichen in den Wälden um,
Man sucht uns mit den Hunden,
Man führt uns als die Lämmlein stumm
Gefangen und gebunden,

Man zeigt uns an, vor jederman,
Als wären wir Auffrührer,
Wir sind geacht, wie Schaff zur schlacht,
Als Ketzer und Verführer.

Thine holy place they have destroyed,
Thine altars overthrown,
And reaching forth their bloody hands,
Have foully slain thine own.
And we alone, thy little flock,
The few who still remain,
Are exiles wandering through the land,
In sorrow and in pain.

We are, alas, like scattered sheep,
The shepherd not in sight,
Each far away from home and hearth,
And, like the birds of night
That hide away in rocky clefts,
We have our rocky hold,
Yet near at hand, as for the birds,
There waits the hunter bold.

We wander in the forests dark,
With dogs upon our track;
And like the captive, silent lamb
Men bring us, prisoners, back.
They point to us amid the throng,
And with their taunts offend;
And long to let the sharpened axe
On heretics descend.

HANS SCHLAFFER.

Another, who has a place among these martyr hymn writers, was Hans Schlaffer. From 1511, to 1526, he was a priest in the Roman Catholic church. Convinced of the errors of that church, he now withdrew from it and united with the Anabaptists. He was well acquainted with the Anabaptist leaders in Augsburg. In Nuremberg he met Hetzer and Denck. In the last

days of 1527, he was arrested at Schwatz. A strenuous effort was made to induce him to yield his opposition to infant baptism, but he was immovable. The Scriptures demand, he said, that we believe and be baptized, but there is no command that infants be baptized. He was accordingly sentenced to death and was executed by the sword at Schwatz, early in 1528, with Lienhart Frick, an associate, and nineteen others, all Anabaptists.

Schlaffer was the author of two hymns, one commencing

Ungnad begehr ich nicht von dir,

and the other,

Herr Vater, mein ewiger gott.

The first is hymn 32 in "Auss Bundt," and the opening stanza is as follows:

Ungnad begehr ich nicht von dir.
O Gott! wollst mir
Mein Sünde night zumessen,
Dieweil dieselben Christus hat
Genug erstatt,
Eh dann ich bin gewesen,
Ein Feind war ich,
Du liebtest mich,
Und nahmst mich an
Zu Gnaden schon,
Gabst mir zu gut
Deins Sohnes Blut,
Welchs mich von sünd und tod erlösen thut.

Let not thine anger fall on me.
O God! to thee
My sin is fully known,
But Jesus Christ has died,
And satisfied
The guilt that was mine own.
'Gainst thee I strove,
But with thy love

Thou brought'st me near,
Made grace appear,
And now thy Son,
The holy One,
The great and all-atoning work has done.

JOHN LEOPOLD.

John Leopold, who had been a tailor in Augsburg, and was highly esteemed as a citizen, became interested in the new religious movement and united with the Anabaptist church in that city. Later he became a teacher of the word, and aided in the extension of Anabaptist influences. But, with others, he at length fell into the hands of the civil authorities, and was condemned to death. When he was about to be executed, word was brought to him that by the sword he would pass from life to death. "No, gentlemen of Augsburg," he replied, "but, if God wills, from death to life." He was executed Apr. 25, 1528.

Hymn 39 in "Auss Bundt" was written by Leopold. The following are the first and last stanzas of this hymn:

Mein Gott dich will ich loben,
In meiner letsten Stund,
Im Himmel hoch dort oben,
Mit Hertzen und mit Mund.
O Herr du bist der rechte zart,
Stärck du mir meinen Glauben,
Yetzt muss ich auff die fahrt.

Mein Geist und auch mein Seele
Befehl ich in dein Händ.
Hilff mir auss alle Quele.
Ach Gott von mir nicht wend,
Nimm meinem Fleisch sein grosse Krafft
Das ich mög überwinden,
In dir werden sieghafft.

My God, thee will I praise
When my last hour shall come,
And then my voice I 'll raise
Within the heavenly home.
O Lord, most merciful and kind,
Now strengthen my weak faith,
And give me peace of mind.

To thee in very deed
My spirit I commend,
Help me in all my need,
And let me ne'er offend.
Give to my flesh thy strength,
That I with thee may stand
A conqueror at length.

HANS HUT.

Another Anabaptist hymn writer was Hans Hut. He was a native of Hain, in Franken, and during the Peasants War he was found among the followers of Thomas Münzer. Münzer's aims were political rather than religious. He would right the wrongs of the long down-trodden peasants, and so preaching resistance to the rulers, and organizing an armed force, he brought on a revolution. Miserably defeated May 15, 1525, at Frankenhausen, Münzer was made a prisoner, and was subsequently beheaded, with twenty-four of his associates. In this effort of Münzer's the Anabaptists had no part. They declined to engage in armed resistance to civil authority. They were in sympathy with the oppressed peasants, but would bring about a better state of things, not by revolution, but by restoring primitive Christianity. Beginning in Switzerland the movement extended northward into Germany and among those who connected themselves with it was Hans Hut. Rhegius says he was baptized by John Denck at Augsburg. Like other of the "Brethren" he became at once an apostle of the new doctrine, and he made his

way into Silesia, Moravia, and Austria, where, unwearied in his labors, he drew a multitude of followers to the standard of the cross. "One day," says Cornelius,[1] "Hut entered the house of Franz Strigel in Weier, in Franken, drew from his pocket a small book, read the word of God, made known its truths until the head of the house and eight others received baptism. The same night he continued his journey, and no one of those baptized had seen him before or ever saw him again." At length, sometime in 1527, he was arrested in Augsburg and thrown into prison. In Dec., 1528, in an attempt to escape from the prison, Hut lost his life. Though his enemies could not now inflict upon him the punishment they anticipated, they directed that his body should be burned. It was accordingly taken to the place of execution, and there publicly committed to the flames.

The following hymn, 8 in "Auss Bundt," Hut wrote while in the prison at Augsburg. It contains twelve stanzas. Those given below are the seventh, eighth and ninth.

Drum hat Gott seinen Sohn gesandt,
Der uns die Warheit macht bekandt
Und auch den weg zum leben:
So wir darnach thun streben,
Sein Geist will er uns geben.

Der zeigt uns an die Heilig Schrifft,
Drinn Gott sein Testament gestifft,
In seinem Sohn so reiche,
In aller welt zugleiche,
Niemand drum von ihm weiche.

Den Todt er überwunden hat,
Ein rechter mensch und wahrer Gott,
Mit Krafft hat ers beweiset,
Mit warheit uns gespeiset,
Darum wird er gepreiset.

[1] Geschichte des Münsterischen Aufruhrs, II. 49.

And so God sent his Son, his own,
Who hath to us the truth made known,
His holy way revealing,
The Spirit to us sealing,
And bringing heavenly healing.

He points us to his holy word,
His Testament, in which the Lord
Appears our nature wearing,
His Father's glory sharing,
No one with him comparing.

He man, and also very God,
Beneath his feet grim death hath trod,
With truth himself arraying,
His mighty power displaying,
And all our fears allaying.

LUDWIG HETZER.

The most prominent of these martyr hymn writers was Ludwig Hetzer. He was a learned man, and early joined the reform movement. We first hear of him in 1523, in connection with the Second Discussion at Zürich, in Switzerland. January 21, 1525, with certain Anabaptists, he was banished from Zürich, and went to Augsburg. This place he was soon compelled to leave, and we next find him in Basel, where he was kindly received by Œcolampadius, whose work on the Lord's Supper he translated and published. Later he made a translation of Malachi, which was published at Basel in 1526. Soon after he appeared at Strasburg, where he fully identified himself with the Anabaptist movement. Here he made the acquaintance of Denck, and became associated with him in a translation of the Old Testament into the German language. In July, 1527, Hetzer was in Nuremberg and Augsburg. In Augsburg he seems to have remained until April, 1528, when he was again banished. We next hear of him

at Bischofszell, the home of his youth, if not his birthplace, a village between Constance and St. Gall. Here he devoted himself to the preparation of one or two theological works. In the summer of 1528, he was in Constance, where there was a small circle of Anabaptists. All the other Anabaptist leaders either had died or had been put to death. Toward the end of October Hetzer was arrested, and thrown into prison. His trial occurred Feb. 3, 1529. If his offence had reference to his religious views he could only be imprisoned or banished. The charge brought against him was adultery, which was punishable with death. Of this crime he was adjudged guilty, and sentenced to die.

According to one of the Zwinglian pastors at Constance Hetzer received the announcement of his sentence with indescribable joy. During the night that followed friends were permitted to be with him, and at his request they made the place resound with psalms and hymns. In the morning he addressed the Zwinglian pastors and others, and prayed with them. On his way to the place of execution he referred to his companions — Mantz, Hut, Langenmantel, Sattler, Hubmeier — who had obtained the martyr's crown. Addressing the people, he said "Constance ought not to have God's word in the mouth only, but exhibit it in the life." Thereupon he offered up a fervent prayer, so that many of the people wept with him, and throughout the whole of his progress he was cheerful and unappalled. At the block Hetzer opened his Hebrew Bible, and in a loud, clear voice translated the twenty-fifth Psalm. Then he repeated the Lord's Prayer, ending his supplication with the words, "Through Jesus Christ, the Saviour of the world by his blood." After this he laid his head upon the block and received the fatal stroke. "A nobler and more manful death," says John Zwick, a Zwinglian, "was never seen in Constance. . . . We were all with him

to his end, and may the Almighty, the Eternal God, grant to me, and to the servants of his word, like mercy in the day when he shall call us home." Thomas Blaurer, another Zwinglian, wrote: "No one has with so much charity, so courageously, laid down his life for Anabaptism as Hetzer. He was like one who spoke with God and died."

It is not strange that recent writers have given no credit to the evidence on which Hetzer was condemned. Keller says the charge is "unproved and unprovable." Those who are corrupt in heart and life are not wont to spend their last hours on earth in such tranquil communion with God, or to die so triumphant a death. Hetzer's entire record, and his published writings, are strong witnesses to the purity of his heart and the uprightness of his life. He loved God's word, and he ever insisted upon loyalty to its commands. The Moravian Chronicle states, what will doubtless be the verdict of history, that Hetzer died for "the sake of divine truth," to which he "nobly" bore witness "by his blood." Unquestionably, of all the Anabaptist hymn writers, Hetzer is the first. One of his hymns, included by Wackernagel[1] in his masterly work on German Hymnology, is based on the thirty-seventh Psalm, and contains twenty-three stanzas of eight lines each. The following is the opening stanza:

Erzürn dich nit, O frommer Christ,
Vorm neyd thü dich behuten!
Ob schon der gottloss reicher ist,
So hilfft doch nit sein wüten;
Mitt beyn und haut gleich wie dz kraut
Würt er jm kurtz abghawen,
Sein gwalt vnd reich ist eben gleich
Dem grass auff grüner auwen.

Fret not thyself, O pious heart,
Though evil men surround thee;
The godless may be richer here,
But that should not confound thee;

[1] Das Deutsche Kirchenlied, Wackernagel, 1841, s. 451-453.

For like the herb in yonder field
They too ere long shall wither,
And all their gain shall disappear
Like grass, they know not whither.

Hetzer has also a fine hymn for the strengthening and establishing of faith, and another suggested by the words of Paul (Rom. v. 4), "And patience, experience." The last stanza of the former, in modern dress, is as follows:

Merk auf, O Welt, mit deiner Pracht
Kehr ab von deinem Leben,
Bedenk den Tod und Gottes Macht,
Schau, was er dir will geben.
Thust du hie Buss,
Folgst Christus' Fuss
Er wird dich nicht verdammen;
Das ewig Reich
Wirst haben gleich
Mit Jesu Christo, Amen.

Attend, O world, in splendor decked,
Renounce thy works and ways;
Reflect that death will soon cut short
The remnant of thy days.
Repent of sin,
Let Christ within
Redemption work for thee;
When all is past,
With Christ at last,
The kingdom thou shalt see.

GEORGE BLAUROCK.

The fifth hymn in "Auss Bundt" was written by George Blaurock. We first hear of him in connection with the discussion concerning infant baptism, Jan. 17, 1525, which was followed by the banishment of Hetzer, Reublin and others. He had been a monk, but had renounced his former faith, and was now arrayed

with the Swiss Anabaptists against Zwingli. On account of his oratorical gifts he was called among the "Brethren" the second Paul, and his earnest, active efforts to advance what he believed to be the truth, made him prominent in the new movement. He was soon arrested in Zürich, and thrown into prison. Subsequently he was sentenced to death by drowning. But as he was not a citizen of the canton, he was beaten with rods, and allowed to leave the city after having taken an oath never to return. He seems to have made his way at first into the canton of Appenzell. In 1529, having been arrested in the Tyrol, he was burned at the stake in Claussen.

His hymn in "Auss Bundt" (5) contains thirty-three stanzas of four lines each. "Keep us, Father, through thy truth," he sings; "daily renew us and make us steadfast in persecution. Leave us not, thy children, from now on to the end. Extend to us thy fatherly hand, that we may finish our course." In his death, Blaurock exemplified the truth of one of the stanzas of this hymn: "Blessed," he says, "are those in all tribulation who cling to Christ to the end," and he adds:

Wie er dann selbst gelitten hat,
Als er am Creutz gehangen,
Also es jetzt den frommen gaht,
Sie leiden grossen zwangen.

As he himself our sufferings bore
When hanging on the accursed tree,
So there is suffering still in store
O pious heart, for you and me.

MARTIN MALER.

In the year 1531, at Gemunden, in Schwabia, Martin Maler, a preacher of the Word, and six others, were condemned to death, and executed. They were

first put to the rack, and promised their freedom if they would recant. But they all stood firm. At the place of execution Maler commended himself and his associates to God, asking that he would grant to them a blessed end, and that he would care for the little flock left behind. Maler was the author of the beautiful hymn

Mit Freuden will ich singen,
Loben den höchsten Gott.

With gladsome voice I sing
And praise thee, mighty God.

With his imprisoned companions Maler composed hymn 61 in "Auss Bundt,"

Aus tieffer Noht schrey ich zu dir;
Ach Gott, erhör mein rüffen.

In deep distress I cry to thee;
My prayer, O God, attend.

In an old chronicle Maler is said to be the author of three "beautiful hymns."

PETER RIEDEMANN.

Maler recalls another Anabaptist hymn writer, though not a martyr, Peter Riedemann. He was a native of Hirschberg, in Silesia, and died at Protzza, in Hungary, December 1, 1556, when about fifty years of age. He was a highly gifted man, and by his brethren was greatly esteemed for his own and for his works' sake. For preaching the Word he suffered imprisonment several times, first at Gemunden, in 1527, where he remained in prison three years and four weeks, receiving the name of Peter of Gemun-

den. At Nuremberg he was imprisoned four years and ten weeks; at Marburg, in Hesse, two years. An old chronicle says: "He was rich in divine knowledge, and was as a water fountain which overflows; and he refreshed all those who listened to him. He was the author of numerous works and many excellent hymns. The fine hymn (2) in "Auss Bundt,"

Wir glauben all an einen Gott,
Vnd lieben ihn von Hertzen,

We all believe in one true God,
And love him from our hearts,

which Füsslin erroneously ascribes to John Denck, is ascribed to Riedemann in the hymn books of the Anabaptists. He is also the author of the hymn (37) in "Auss Bundt," wrongly ascribed to Langenmantel, of which the following are the twelfth, fourteenth and sixteenth stanzas:

Las uns Herr nicht beflecken
Die Sünd noch einig Schuld,
Und nimm vom Fleisch den Schrecken
Das uns abschrecken wolt,
Auch in deim Werck uns halten auff,
Das wir, wann man uns fordern solt,
Nicht erligen im Streit.

In aller Angst und Nohte,
Darzu in Todes pein,
Gib uns das Himmelbrote,
Send uns den Tröster dein,
So der ellenden Vatter ist,
Und die Armen reich machet,
Stärcket den der schwach ist.

Hilff uns das Feld erhalten
Mit ihm allein auff Erd,
Lass dein Hülff ob uns walten,
Schirm uns mit deinem Schwerdt,

Auff dass wir als die Helden dein,
Mögen die Kron erlangen,
Und ewig bey dir seyn.

O Lord, let sin nor guilt
Upon us bring a blot,
Nor terrors of the flesh
Assail us in our lot,
But in thy work through life
May we, whate'er betides,
Ne'er falter in the strife.

In anguish and distress,
Give us the bread of heaven,
And in the pain of death
Let peace to us be given.
Thou Father, full of love,
Who makest rich the poor,
O strengthen from above.

Help us the field to hold,
Our strength thy holy word,
And in our time of need
Protect us by thy sword,
That, heroes of thine own,
We in eternity
May wear the heavenly crown.

HYMNS BY UNKNOWN AUTHORS.

At the close of a volume entitled "Münsterische Geschichten, Sagen und Legenden," are several Anabaptist hymns. The names of the writers are not given. One of these hymns is a part of a hymn (97) in "Auss Bundt." There is nothing to indicate that any of them was written in Münster. The first two are entitled "Old hymns of the Anabaptists." Rev. Franklin Johnson, D. D., of Cambridge, Mass., has ren-

dered into English verse the first of these hymns, commencing

O lieber Vater und Herzog mild,

as follows:

Beloved Father, Lord most mild,
Help thou and shield thine every child
Who in these last dread ages
Thy holy battle wages
Where many a serpent rages.

Arm thou with valor each true knight,
And guide and guard him in his fight
With evils old and hoary,
With foeman fierce and gory,
And thus show forth thy glory.

Lord Jesus Christ, beloved King,
Thou who dids't full salvation bring
To men in sorrow lying,
Hear thou thy brethren sighing,
With thirst and hunger dying.

Feed thou our hearts with bread divine,
And let the stream of sweetest wine
That, anguished, thou dids't pour us,
From head to feet flow o'er us,
To cleanse us and restore us.

Then shall we go our way with joy;
The dog shall not our souls annoy
With sword or flood or fire;
Nor shall we fear the ire
Of any monster dire.

Then all the words that thou has said
We glad shall eat, as they were bread,
And march where thou art going,
With warrior trumpets blowing,
The highest walls o'erthrowing.

Ah, God, thy children wander bare,
Though thou hast might beyond compare;
With raiment cheer their sadness,
That they may preach with gladness
To men in error's madness.

Ye people cleansed with precious blood,
Give thanks and praise alone to God;
He saves when we implore him,
And smites his foes before him,
Till worlds in awe adore him.

If we in trouble trust his name,
We need not fear a world in flame;
Our flesh, the dogs may tear it;
But he will guard the spirit
Through Christ's sufficient merit.

Lord Jesus Christ, strong Son of God,
Remember in these days of blood
Thy walls so breached and battered,
Thy church so sorely shattered,
Thy people peeled and scattered.

We thank and praise thee day by day,
And from our hearts devoutly pray
That thou woulds't now and ever
Thy prisoners' fetters sever,
And let them perish never.

The first stanza of hymn 97 in "Auss Bundt" is as follows:

Wolauff, Wolauff, du Gotts Gemein,
Heilig und rein,
In diesen letzten Zeiten,
Die du eim Mann erwehlet bist,
Heist Jesus Christ,
Thu dich ihm zubereiten.
Leg an dein Zier
Dann er kommt schier,
Darum bereit,
Das Hochzeit Kleid,
Dann er wird schon,
Die Hochzeit hon,
Dich ewig nit mehr von ihm lohn.

Dr. Johnson translates:

The church of God, good cheer, good cheer,
So holy here
In days when none bested thee,
Know this: thou art Christ's chosen bride,
Who for thee died,
And swift he comes to wed thee;
With raiment fair
And jewels rich and rare
Thy form adorn,
For hastes the morn
When thou shalt eat
This banquet sweet,
And be with endless joy complete.

The last of these anonymous hymns is entitled "Hymn of an Anabaptist Prisoner," and commences

Ach Gott ich muss dir klagen
Mit surfzen mannichfalt.

This stanza Dr. Johnson renders thus:

Oh God of my salvation,
Regard my tears and sighs;
Against thy lowly servant
The violent arise.
'T is for thy word I suffer
These bitter days of pain,
And must lie bound in prison,
And afterward be slain.

These are specimens only of the hymns of the Anabaptists of Switzerland and Germany at the time of the Reformation. The hymns of the Netherland Anabaptists are of a like character. The number of these hymns is large, but their value lies chiefly in this, that in them, as nowhere else, the spirit of the Anabaptist movement of the sixteenth century finds a voice. The term "Anabaptist," until recently, has stood for the revolutionary and fanatical element in the early

conflict between Protestantism and Roman Catholicism. But the great majority of the Anabaptists of the period of the Reformation were law-abiding, peaceable men. Their hymns are a witness to this fact. Liliencron, in his paper, "A Contribution to the Hymnology of the Anabaptists,"[1] published by the Bavarian Academy of Sciences (Münich, 1875), says there is in these Anabaptist hymns no trace of anything revolutionary or fanatical. The dogmatical element in them is almost entirely wanting. There is little, even, that is polemical. The Anabaptists believed with all their hearts in the redemption by the blood of Jesus Christ, but they also believed that the work of grace which is wrought by the Spirit in the heart will appear in the life. In these hymns the moral aspects of the Christian life are accordingly made prominent. Faith and love are exalted, and steadfastness in persecution, even unto death, is exhibited as the mark of true discipleship. Some of these hymns, as the preceding pages show, were written in the near prospect of death, and were sung with the block or the fagot in full view. These martyr hymns had their special mission in strengthening fellow disciples for the trial of faith which was sure to come. But there were many Anabaptist hymns which were purely devotional, giving glad if not always beautiful expression to the devout sentiments of truly pious hearts. These and the martyr hymns were the cherished possession in many an Anabaptist home, and next to the Word of God were oftenest on the lips of the scattered members of the Anabaptist host from the Alps to the Baltic and the North Sea, and from Bohemia to the borders of France. That they have been preserved is an occasion for devout gratitude. They are worthy of the recent recognition they have received, and of the place they have already found in the great treasure-house of Christian song.

[1] Mittheilungen aus dem Gebiete der öffentlichen Meinung in Deutschland wärend der zweiten Hälfte des 16. Jahrhunderts. Von Frhr. v. Liliencron. III. Zur Liederdichtung der Wiedertäufer.

ENGLISH BAPTIST HYMN WRITERS AND THEIR HYMNS.

JOHN BUNYAN.

1628–1688.

It is only a slender tie by which Bunyan is united to the hymn writers of the church. Dr. Belcher ("Historical Sketches of Hymns," page 104) is authority for the statement that some lines written by the immortal dreamer of Bedford jail, and found in the Second Part of the "Pilgrim's Progress," have "long been used in some of the Baptist churches in England at the admission of members." They are the words Bunyan puts into the lips of Mercy, as she and Christiana set out on their pilgrimage to the Celestial City.

Let the Most Blesséd be my guide,
If 't be his blesséd will,
Unto his gate, into his fold,
Up to his holy hill.

And let him never suffer me
To swerve or turn aside
From his free grace and holy ways,
Whate'er shall me betide.

And let him gather them of mine
That I have left behind;
Lord, make them pray they may be thine
With all their heart and mind.

There are other lines in the Second Part, which the readers of the "Pilgrim's Progress" will recall, espe-

cially those which Bunyan puts into the lips of the shepherd boy, commencing

He that is down needs fear no fall;
He that is low no pride;
He that is humble ever shall
Have God to be his guide.

Those given above, however, so far as I am aware, are the only lines by Bunyan that have been sung. Had Bunyan lived a century later, the treasury of Christian song would doubtless have been greatly enriched by hymns from his pen.

John Bunyan was born in Elstow, near Bedford, in 1628. The record of his christening in Elstow church is as follows: "1628. John the sonne of Thomas Bonnionn, Junr. the 30th of Novemb." His parents were poor, but, as he tells us, "It pleased God to put it into their hearts to put me to school to His parents were poor, but, as he tells us, "It pleased God to put it into their hearts to put me to school to learn both to read and write." His advantages, however, were of the most meagre kind, and not long enjoyed, for he early passed from the school-room to his father's workshop. In his sixteenth year his mother died, and a few weeks later his sister Margaret. His father almost immediately remarried, and thenceforward the home to Bunyan was not what it had been. It is believed that his experience in the army, to which he briefly refers in his "Grace Abounding," belongs to this period. The army was disbanded in 1646, and Bunyan returned to Elstow. Two or three years later he was married. Who his wife was we do not know, but she evidently came from a godly home, and desired to have her own home like that from which she came. The four years that followed their marriage were the years of Bunyan's spiritual conflict, which he has so vividly portrayed. Then, at the end of the struggle, came peace. "The chains fell off," and the new life of blessedness began.

Bunyan united with Mr. Gifford's church in Bedford, in 1653. Two years later he made Bedford his home. Here his wife soon died, and Bunyan was left to be both father and mother to his four children. His pastor, Mr. Gifford, also died not long after Bunyan's removal to Bedford, and Bunyan, by request of his brethren who had discovered his gifts, began to preach. Wherever he went the people "came to hear the word by hundreds, and that from all parts, though upon Sunday and from divers accounts." His right to preach was frequently questioned, and in November, 1660, he was arrested, and soon after tried for "devilishly and perniciously abstaining from coming to church to hear divine service, and for being a common upholder of several unlawful meetings and conventicles, to the great disturbance and distraction of the good subjects of this kingdom, contrary to the law of our sovereign lord, the king." Then followed his twelve years' imprisonment in Bedford jail, from 1660 to 1672. Three years of liberty succeeded. Then, in the winter and early spring of 1675–76, Bunyan was again in prison, and it was during this time that he wrote the "Pilgrim's Progress" (Brown's Life of Bunyan, page 253), continuing his career as an author, upon which he entered not long after he began to preach. The "Pilgrim's Progress" has been sold in many editions and in untold numbers of copies, in all English-speaking lands, and has been translated into between seventy and eighty languages and dialects, and is continually appearing in new forms and new languages. Rufus Choate once called the speech of Mr. Standfast, near the close of the Second Part, "the most mellifluous and eloquent talk that was ever put together in the English language." Of Bunyan's "Holy War," Lord Macaulay says, "If the 'Pilgrim's Progress' did not exist, it would be the best allegory that ever was written."

Bunyan's last years were years of busy work as a

writer and a preacher. Wherever he went crowds came together to listen to his words. His death occurred in London, August 31, 1688, and he was buried in Bunhill Fields.

BENJAMIN KEACH.

1640–1704.

Benjamin Keach was born in Stokehaman, Buckinghamshire, Feb. 29, 1640. Converted in his fifteenth year, he united with a neighboring Baptist church, and three years later he began to preach. In 1662, the Act of Uniformity was passed, and at one of his meetings Keach was seized by four troopers who threatened to trample him to death under their horses' feet, but he was providentially rescued by one of their officers. In 1664, Mr. Keach published "The Child's Instructor, or a New and Easy Primer." For this he was indicted and brought to trial at the Aylesbury Assizes, which began October 8, before Lord Chief Justice Hyde, afterward Lord Clarendon, who instructed the jury to bring in a verdict of guilty. This they did, and Mr. Keach was sentenced to be imprisoned for a fortnight; then to stand the next Saturday upon the pillory at Aylesbury, in the open market, from eleven o'clock till one, with a paper on his head bearing this inscription: "For writing, printing and publishing a schismatical book"; the next Thursday to stand in the same manner and for the same time in the market at Winslow; then to have his book burned by the common hangman. He was also required to forfeit to the King's majesty the sum of twenty pounds, and to remain in jail until he could find sureties for good behavior and appearance at the next assizes; and lastly, to renounce his doctrines, and make

such public submissions as should be required. "I hope," said Keach to his lordship, "I shall never renounce the truth which I have written in that book," and this part of the sentence was not insisted upon.

In 1668, Mr. Keach accepted an invitation to become pastor of a small Particular Baptist church, which met in a private house in Tooley Street, London. After the Declaration of Indulgence enacted in 1672, a meeting-house was erected at the corner of Goat Street, Horsley-down, Southwark. Here his services were attended by large audiences, and it became necessary to enlarge the house again and again. Up to this time Baptists in England were opposed to singing as a part of worship, but Mr. Keach now, with the consent of his church, introduced the practice of singing a hymn at the Lord's Supper. Later, there was singing in the church on Thanksgiving days. Finally, about the year 1690, the church, only a few dissenting, voted to sing a hymn every Lord's day, after the sermon, so that those who were opposed to this part of the service could "go freely forth." In 1691, Mr. Keach published a work in favor of the new practice, entitled "The Breach repaired in God's Worship, or Singing of Psalms, Hymns, and Spiritual Songs proved to be a holy ordinance of Jesus Christ."

Mr. Keach was a voluminous writer. His two most popular works were "Tropologia, or a Key to Open Scripture Metaphors," and "Gospel Mysteries Unveiled, or an Exposition of the Parables." He was also the author of some poetical compositions, the most important of which were "Zion in Distress, or the Groans of the Protestant Church," first published in 1666, and his "Distressed Zion Relieved, or the Garment of Praise for the Spirit of Heaviness," published after the Revolution. He also published, in 1691, a collection of hymns entitled "Scriptural Melody," containing nearly three hundred hymns. None of them are now in use. The following is number 15:

PSALM LXXXIV. 1. "THE LORD GOD IS A SUN AND SHIELD."

The Lord, he is our sun and shield.
Our buckler and safeguard,
And hence we stand and will not yield,
Though enemies press hard.

Like as a shield the blow keeps off
The enemy lays on,
So thou keeps off all hurt from us,
And saves us every one.

Let foes strike at us as they please,
On the head or the heart;
This precious shield which we do use
Secures us every part.

From sin, from satan and the world
No art we need to fear,
Since thou art such a shield to us,
O God and Savior dear!

Our shield and our great reward,
To thee all praise be given;
Who with thy saving help afford
Until we come to heaven.

Mr. Keach remained pastor of the church at Horsley-down until his death, which occurred July 18, 1704. His funeral sermon was preached by Rev. Joseph Stennett.

JOSEPH STENNETT.

1663–1713.

The name of Stennett has a prominent place in English Baptist history, and also in Baptist hymnology. Joseph Stennett was the author of the hymn,

Another six days' work is done,

and many other good hymns which are still in use. His grandson, Samuel Stennett, was the author of

On Jordan's stormy banks I stand,

and other hymns of equal merit. Joseph Stennett was the son of Rev. Edward Stennett, a dissenting minister, who enthusiastically espoused the cause of the Parliament and the Commonwealth. After the Revolution, with other Nonconformists who had been conspicuous in the important events that preceded, he suffered persecution and for a short time imprisonment. Removing at length to Wallingford, without abandoning the work of the ministry, he engaged in the practice of medicine in order to support his family. Of his three sons, two became ministers and one a physician.

Joseph was born at Abingdon, in 1663. In early life he made a profession of faith, and united with his father's church. Under the guidance of skilful instructors he acquired a good knowledge of philosophy and theology, also of the French, Italian, Hebrew and other languages. When twenty-two years of age he went to London, where he accepted an appointment as a teacher. In 1688, he married Susanna, daughter of George Guill, a French Protestant refugee, whose estates had been confiscated in 1685, at the time of the Revocation of the Edict of Nantes, and who was now engaged in mercantile pursuits in London. In the following year Mr. Stennett was called to the pastorate of the Seventh Day Baptist church, then worshiping in a hall in Devonshire Square, London, of which his father had for a while been pastor; afterward removed to Pinner's Hall. He preached for other churches on Sunday, but of this Seventh Day Baptist church he remained pastor until his death. His cultivated intellect, polished manners, and high Christian character gave him a commanding position, and he was greatly esteemed in all denominations. At the

request of his brethren he prepared and presented to William III. an address with reference to his deliverance from the "Assassination Plot."

His first published poetical work was a poem in commendation of Rev. Samuel Wesley's "Ingenious Poem, entitled 'The Life of Christ,' etc., published anno, 1693." In 1697, he published "Hymns for the Lord's Supper," thirty-seven in number, all of his own composition, and afterward (in the third edition, 1709) increased to fifty. Among these are

"My blessed Savior, is thy love,"

"Gracious Redeemer, how divine,"

"Thus we commemorate the day."

A version of Solomon's Song in verse (1700) gave Mr. Stennett a wide reputation, not only for his poetical gifts, but also for his Hebrew scholarship, and he was requested to revise the English version of the Psalms. Dr. Sharp, Archbishop of York, referring to this proposition, said "he had heard such a character of Mr. Stennett, not only for his skill in poetry, but likewise in the Hebrew tongue, that he thought no man more fit for that work than he."

In 1712, Mr. Stennett published twelve hymns, entitled "Hymns for the Celebration of the Holy Ordinance of Baptism." These were long in use in Baptist churches. Among them were

"The great Redeemer we adore,"

"Thus was the great Redeemer plunged."

The hymn beginning

Another six days' work is done

contained fourteen stanzas in its original form. Of these, the 1st, 10th, 11th and 13th stanzas only are generally retained. In Rippon's "Selection" six stan-

zas are given. In Rippon, also, the following sacramental hymn by Stennett is inserted (482):

Lord, at thy table I behold
The wonders of thy grace;
But most of all admire that I
Should find a welcome place, —

I, that am all defiled with sin,
A rebel to my God;
I, that have crucified his Son,
And trampled on his blood.

What strange, surprising grace is this,
That such a soul has room!
My Savior takes me by the hand,
My Jesus bids me come.

Eat, O my friends, the Savior cries,
The feast was made for you;
For you I groaned, and bled, and died,
And rose, and triumphed too.

With trembling faith, and bleeding hearts,
Lord, we accept thy love;
'T is a rich banquet we have had,
What will it be above?

Ye saints below, and hosts of heaven,
Join all your praising powers;
No theme is like redeeming love,
No Savior is like ours.

Had I ten thousand hearts, dear Lord,
I 'd give them all to thee;
Had I ten thousand tongues, they all
Should join the harmony.

In the English "Baptist Hymnal" this hymn is included, with the omission of the second stanza.

Prominent among Stennett's prose writings was a reply, which, in 1704, he made to David Russen's "Fundamentals without a Foundation, or a True Picture of the Anabaptists." So successful was he in this work that he was requested to write a history of the Bap-

tists. He commenced to collect materials for such a work, but did not live long enough to execute his purpose. He died July 11, 1713. Among his last words were, "I rejoice in the God of my salvation, who is my strength and God." He left a widow and four children, and was buried in the churchyard of Hitchenden, Buckinghamshire. The epitaph on his tombstone was written by Dr. Ward, of Gresham College. His complete prose and poetical works (except his reply to Russen) were published in four volumes, in 1732.

JAMES FANCH.

1704–1767.

Rev. James Fanch of Romsey, who was associated with Rev. Daniel Turner in the production of the hymn

Beyond the glittering starry globe,

was born in 1704, and died December 12, 1767. Rev. S. B. Brown, pastor of the Baptist church at Romsey, in a letter to Mr. Francis Jennings of Philadelphia, dated June 23, 1870, says of Mr. Fanch: "At the close of the year 1750, during the time he was pastor of the Baptist church at Romsey, a spiritual movement commenced in the neighboring village (five miles away) of Lockerly. Those whose hearts were specially influenced, not finding the bread of life in the parish church of Lockerly, repaired to Romsey to hear the Rev. J. Fanch, a faithful minister of Christ, and a man of classical accomplishments. In 1751, a house was licensed for preaching at Lockerly. Mr. Fanch preached to them on Sunday evenings; much good resulted from his services, and soon afterward he had

the pleasure of baptizing sixteen persons at the neighboring village of Broughton, which possessed a baptistery. Shortly after, five more were baptized, and in 1753, they were formed into a church, which continued for some time a branch of that at Romsey. Mr. Fanch was acknowledged their pastor, and preached a sermon at the foundation of the church from Phil. i. 27, which he afterward printed, with others, in a volume of sermons. Mr. Fanch continued to administer the ordinances to them till his death. He also frequently visited and preached at Southampton, which at that time had no Baptist church."

Mr. Fanch was the author of "Free Thoughts on Practical Religion" (1761), "A Paraphrase on a Select Number of the Psalms of David, done from the Latin of Buchanan, to which are added some Occasional Pieces" (1764), and "Ten Sermons on Practical Subjects," (1767). The first of these works contains occasional hymns.

In Rippon's "Baptist Annual Register," Vol. 3, p. 471, is Fanch and Turner's hymn,

Beyond the glittering starry globe.

The following are the stanzas by Mr. Fanch:

Beyond the glittering starry globe
Far o'er the eternal hills,
There, in the boundless worlds of light,
Our great Redeemer dwells.

Immortal angels, bright and fair,
In countless armies shine,
At his right hand, with golden harps,
To offer songs divine.

Hail! prince, they cry, forever hail!
Whose unexampled love
Moved thee to quit these glorious realms
And royalties above!

While thou dids't condescend on earth
To suffer rude disdain,
They cast their honors at thy feet,
And waited on thy train.

Thro' all thy travels here below,
They did thy steps attend;
Oft gazed, and wondered when at last
The scene of love would end.

They saw thy heart tranfixed with wounds,
Thy crimson sweat and gore;
They saw thee break the bars of death,
As none e'er brake before.

They brought thy chariot from above,
To bear thee to thy throne;
Clapped their triumphant wings and cried
"The glorious work is done."

Abridgments of this hymn, usually beginning

Beyond the glittering starry skies,

are found in many modern hymn books. The following is the inscription on Mr. Fanch's tombstone:

In memory
of
James Fanch
who died
Dec'r. 12, 1767.

Can any good from these dead ashes rise?
Yes, if they warn the living to be wise.

DANIEL TURNER.

1710–1798.

Mr. Turner was born at Blackwater Park, near St. Albans, Hertfordshire, March 1, 1710. In early life he united with the Baptist church at Hemel-Hempstead, in the neighborhood of his birth-place. Having

received a good classical education, he devoted himself (1738) to the work of teaching. In 1741, he became pastor of the Hosier Lane Baptist Church at Reading, on the Thames. In 1748, he removed to Abingdon, Berkshire, having accepted a call to the pastorate of the Baptist church in that place, a position which he held during the remainder of his long and useful life. He died September 5, 1798.

Of his prose writings, the more important are "A Compendium of Social Religion" (1758), "Letters Religious and Moral" (1766), "Short Meditations on Select Portions of Scripture" (1771), "Dissertations on Religion" (1775), "Essays on Religion" (1780), and "Expositions on Scripture" (1790). His poetical writings were "Divine Songs, Hymns and other Poems" (1747), and "Poems, Devotional and Moral" (1794). Of his hymns four marked "D. T." appeared in the "Collection of Hymns" (1769) compiled by Dr. John Ash and Dr. Caleb Evans, viz:

"With thee, great God, the star of light,"

"Welcome, blessed morning to our eyes,"

"Jesus, full of all compassion,"

"Faith adds new charms to earthly bliss."

The last two are still in use, and the first of the two, as given in this early collection, is as follows:

Jesus, full of all compassion,
Hear thy humble suppliant's cry;
Let me know thy great salvation,
See, I languish, faint, and die.

Guilty, but with heart relenting,
Overwhelmed with helpless grief,
Prostrate, at thy feet repenting,
Send, Oh send me quick relief.

Whither should a wretch be flying,
But to him who comfort gives?
Whither, from the dread of dying,
But to him who ever lives?

While I view thee, wounded, grieving,
Breathless, on the cursed tree,
Fain I'd feel my heart believing,
That thou suffered 'st thus for me.

With thy righteousness and spirit,
I am more than angels blest,
Here with thee, all things inherit
Peace, and joy, and endless rest.

Without thee, the world possessing,
I should be a wretch undone;
Search through heaven, the land of blessing,
Seeking good, and finding none.

Hear then, blessed Savior, hear me,
My soul cleaveth to the dust;
Send the Comforter to cheer me,
Lo! in thee I put my trust.

On the word thy blood hath sealed,
Hangs my everlasting all,
Let thine arm be now revealed.
Stay, Oh stay me, less I fall!

In the world of endless ruin,
Let it never, Lord, be said,
"Here 's a soul that perished, suing,
For the boasted Savior's aid!"

Saved — the deed shall spread new glory
Through the shining realms above;
Angels sing the pleasing story,
All enraptured with thy love!

It is related of Rev. Joseph Ivimy, author of the "History of the English Baptists," that when convicted of sin gospel hope first entered his heart through the words of the last stanza but one of this hymn.

Another well known hymn (as already stated),

Beyond the glittering starry globe,

was a joint production of Daniel Turner and James Fanch. Duffield ("English Hymns," 67) says it was

written by the brothers Berridge, early Wesleyans; but it appears in the volume of Turner's hymns, published in 1794, and in a letter in Rippon's "Register," dated February 22, 1791, Mr. Turner, writing to Dr. Rippon, says: "As to your inquiry concerning the hymn 'Jesus seen of angels,' it is true, as you were told by our good brother Medley, that one part of it was made by my dear friend, the Rev. James Fanch, of Romsey, and the other part by me." Of this hymn, which originally contained twenty-eight stanzas, Turner wrote all from the eighth stanza, commencing "Blest angels."

Of Turner's hymns, nine appeared in Rippon's "Selection." In a note to the 442d hymn, Dr. Rippon says: "For the alterations made in this and several of the following hymns on baptism, I am indebted to my venerable friend, the Rev. Mr. Turner of Abingdon."

JOHN NEEDHAM.

—— 1787 (?)

Concerning Mr. Needham's early life we have no information. His father was pastor of the Baptist church in Hitchen, Hertfordshire, and the son entered upon the work of the ministry, but where I have not learned. Probably for a time he aided his father, who supported himself in part by teaching. In 1746, Mr. Needham removed to Bristol, where he was associated with Rev. John Beddome in the pastorate of the Baptist church in the Pithay. He was ordained co-pastor May 10, 1750. Rev. W. R. Stevenson says: "Mr. Beddome was at this time old and infirm, and two years later resigned the pastorate altogether; but as the church had important branches, the services of

two ministers were absolutely required. A Mr. Tommas was invited to become assistant to Mr. Needham, but would only accept an invitation as co-pastor on an official equality with the other minister. To this Mr. Needham and a number of his friends objected. True, the church had been accustomed from time immemorial to have two pastors, but the plan had not worked well, so that in 1750, when Mr. Needham was ordained co-pastor, the church came to a resolution, recorded on their minute-book, never again to have two pastors, excepting when, as in that case, one should be partially disabled through age or infirmity. But the majority of the church had set their hearts upon Mr. Tommas, and determined to have him upon his own terms. An unhappy conflict ensued, and in the end the majority passed a resolution pronouncing Mr. Needham to be no longer either a minister or member of the church which for years he had faithfully served.

"There was in Bristol at that time another Baptist church, worshiping in a part of the city called Callowhill. A Mr. Foot was their pastor. Mr. Needham and his friends applied to the Callowhill church for the use of their meeting-house on one part of the Lord's-day, which was granted; and from November, 1752, to June, 1755, the two congregations occupied the same building at different hours. But at the date last mentioned the two churches united, Mr. Foot and Mr. Needham becoming joint pastors, and administering the Lord's Supper alternately. It is known that this arrangement continued up to the year 1784; but the history of both church and pastors after that date is almost a blank. All that can be stated is that in 1787, the second of the two pastors died, and the church at Callowhill became extinct; but which it was, Mr. Foot or Mr. Needham who survived the other, is unknown."

Mr. Needham was the author of a large number of hymns. In 1768, he published a volume entitled

"Hymns, Devotional and Moral, on Various Subjects, Collected Chiefly from the Holy Scriptures, and Suited to the Christian State and Worship." Of the 263 hymns in this collection some are still in use, and highly esteemed.

Eighteen of his hymns are found in Dobell's "Selection"; of these one is an Advent hymn, which Dr. Hatfield ("Poets of the Church," p. 459) regards among the best of Needham's compositions, commencing

Awake! awake! arise!
And hail the glorious morn.

In Rippon's "Selection" Needham is represented by nine hymns. Spurgeon inserts in his "Our Own Hymn Book" (1034) a fine harvest hymn by Needham, commencing

To praise the ever bounteous Lord.

Perhaps the best known of Needham's hymns is that commencing ("Psalmist," 159)

Holy and reverend is the name
Of our Eternal King.

The following hymn, also by Needham, is in the English "Baptist Hymnal" (283):

When some kind shepherd from the fold
Has lost a straying sheep,
Through vales, o'er hills, he anxious roves,
And climbs the mountain steep.

But O, the joy, the transport sweet,
When he the wanderer finds!
Up in his arms he takes his charge,
And to his shoulder binds.

Homeward he hastes to tell his joys,
And make his bliss complete;
The neighbors hear the news, and all
The joyful shepherd greet.

Yet how much greater is the joy
When but one sinner turns,
And with a humble, broken heart,
His sins and errors mourns.

Pleased with the news, the saints below
In songs their tongues employ;
Beyond the skies the tidings go,
And heaven is filled with joy.

Angels rejoice in louder strains,
And seraphs feel new fire;
"A sinner lost is found," they say,
And strike the sounding lyre.

BENJAMIN WALLIN.

1711–1782.

Benjamin Wallin was born in 1711, in Southwark, London, where his father, Rev. Edward Wallin, became pastor of the church at Maze Pond in 1703. A cripple from infancy through the carelessness of a nurse, he devoted himself assiduously to study, and was placed under the tutorship of Rev. John Needham. For awhile he engaged in business, and then directed his attention to the work of the Christian ministry. In 1780, he preached his first sermon, and in the following year, became pastor of the church which his father had served, and continued in the pastorate, honored for his many Christian virtues, until his death, February 19, 1782.

Besides many occasional sermons, he published several essays on Practical Religion, "Lectures on Primitive Christianity," "Lectures on the Epistle to the Church at Sardis," "Lectures on the Faithful in the

Days of Malachi." He also published (1750) a volume of "Evangelical Hymns and Songs, in Two Parts: The First, composed on Various Views of the Christian Life and Warfare; The Second, in Praise of the Redeemer, Published for the Comfort and Entertainment of True Christians, with Authorities at large from the Scriptures." Two of these hymns, considerably modified, Wallin contributed to the Gospel Magazine for June, 1776. Toplady transferred both of them to his "Psalms and Hymns," published that year. One of them Rippon used in his "Selection" (77), from which it was transferred to the supplement (89) of "Winchell's Watts" and the "Psalmist" (337), viz:

Hail mighty Jesus! how divine
Is thy victorious sword!
The stoutest rebel must resign
At thy commanding word.

How deep the wounds these arrows give!
They pierce the hardest heart.
Thy smiles of grace the slain revive,
And joy succeeds to smart.

Still gird thy sword upon thy thigh;
Ride with majestic sway;
Go forth, great Prince, triumphantly,
And make thy foes obey.

And when thy victories are complete,—
When all the chosen race
Shall round the throne of glory meet
To sing thy conquering grace,—

Oh may my humble soul be found
Among that glorious throng;
And I with them thy praise will sound
In heaven's immortal song.

ANNE STEELE.

1716–1778.

More than one hundred of Miss Steele's hymns are found in our modern compilations. Of no other Baptist hymn writer can this be said. Indeed, as Dr. Hatfield ("Poets of the Church," p. 570) remarks, "No one of the gentler sex has so largely contributed to the familiar hymnology of the church as the modest and retiring, but gifted and godly, Anne Steele. She may well be styled the female 'Poet of the Sanctuary.'" She was the eldest daughter of William Steele, a timber merchant, who for thirty years was a deacon and occasional preacher in the Baptist church at Broughton, and for a like period was the beloved pastor of the church, without salary. Born at Broughton in 1716, she became in early life a member of her father's church. From childhood she was an invalid, and at times a great sufferer. When she was twenty-one years of age, the young man to whom she was engaged to be married was drowned while bathing, the day before the wedding was to take place. She could say with the Psalmist, "All thy waves and thy billows are gone over me." Yet heart-broken, she did not yield to despair, but made herself a ministering spirit, devoting her life to deeds of love and mercy. Many of her hymns, written to lighten her own burdens, give beautiful expression to the sweetness of her Christian character, and the depth of her Christian experience. The death of her greatly venerated father, Sept. 10, 1769, is said to have hastened her own death, which occurred in November, 1778, at the age of sixty-one.

The closing scenes in Miss Steele's life are thus described by Dr. Evans: "Having been confined to her chamber for some years, she had long waited with Christian dignity for the hour of her departure. And

when the time came, she welcomed its arrival; and though her feeble body was excruciated with pain, her mind was perfectly serene. She took a most affectionate leave of her weeping friends around her, and at length, the happy moment of her dismission arriving, she closed her eyes, and with these words upon her dying lips, 'I know that my Redeemer liveth,' gently fell asleep in Jesus." She was buried in Broughton churchyard, and the following lines were inscribed upon her tomb:

Silent the lyre, and dumb the tuneful tongue
That sung on earth her great Redeemer's praise;
But now in heaven she joins the angel's song,
In more harmonious, more exalted lays.

Miss Steele's first publication appeared in 1760, in two volumes, under the title "Poems, on Subjects Chiefly Devotional," by "Theodosia." The following entry in her father's diary, under date November 29, 1757, seems to have reference to this publication: "This day Nanny sent part of her composition to London to be printed. I entreat a gracious God, who enabled and stirred her up to such a work, to direct in it, and bless it for the good of many. . . I pray God to make it useful, and keep her humble." October, 1759, he wrote: "Her brother brought with him her poetry, not yet bound. I earnestly desire the blessing of God upon that work, that it may be made very useful."

After her death these two volumes of her "Poems," with a third prepared by herself, were published (1780), by Rev. Caleb Evans, D.D., of Bristol. It is said it was in a collection of hymns compiled by Dr. Evans and Dr. John Ash, published in 1769, that Miss Steele's hymns were first made available for general use in religious worship.

The most familiar of her hymns is that commencing

Father, whate'er of earthly bliss.

In its original form this hymn contains ten stanzas, as follows:

When I survey life's varied scene,
Amid the darkest hours,
Sweet rays of comfort shine between,
And thorns are mixed with flowers.

Lord, teach me to adore thy hand,
From whence my comforts flow,
And let me in this desert land
A glimpse of Canaan know.

Is health and ease my happy share?
Oh may I bless my God;
Thy kindness let my songs declare,
And spread thy praise abroad.

While such delightful gifts as these
Are kindly dealt to me,
Be all my hours of health and ease
Devoted, Lord, to thee.

In griefs and pains thy sacred word
(Dear solace of my soul!)
Celestial comforts can afford,
And all their power control.

When present sufferings pain my heart,
Or future terrors rise,
And light and hope almost depart
From these dejected eyes,

Thy powerful word supports my hope,
Sweet cordial of the mind,
And bears my fainting spirit up,
And bids me wait resigned.

And oh, whate'er of earthly bliss
Thy sovereign hand denies,
Accepted at thy throne of grace,
Let this petition rise;

"Give me a calm, a thankful heart,
From every murmur free;
The blessings of thy grace impart,
And let me live to thee.

"Let the sweet hope that thou art mine,
My path of life attend;
Thy presence through my journey shine,
And bless its happy end."

BENJAMIN BEDDOME.

1717–1795.

For fifty-two years Benjamin Beddome was the beloved pastor of the Baptist church at Bourton-on-the-Water, in the eastern part of Gloucestershire. He was born at Henley-in-Arden, a market town near Warwick, January 23, 1717. In 1724, his father, Rev. John Beddome, removed to Bristol, where he became a co-pastor of the Pithay Baptist church. Here Benjamin Beddome spent his youth, and in due time he was apprenticed to a surgeon and apothecary. His conversion occurred in connection with a sermon which was preached August 7, 1737, by Rev. Mr. Ware, in his father's church at Bristol, from the text, Luke xv. 7, "Likewise joy shall be in heaven over one sinner that repenteth," etc. At the expiration of his apprenticeship he entered upon a course of study preparatory to the work of the Christian ministry, first under Mr. Bernard Foskett, then tutor in the Baptist Academy, Bristol, and afterward at the Independent Academy in London, under the learned Rev. John Eames. He was baptized in London, September 27, 1739, by Rev. Samuel Wilson, and united with the Baptist church in Goodman's Fields. By this church he was called to preach. The church in Bourton was at that time pastorless, and Mr. Beddome was invited to supply the pulpit. His labors were acceptable, and he preached both at Bourton and Warwick. At length, in answer to repeated solicitations, he accepted the pastorate of

the church at Bourton, and he was ordained September 23, 1743. Dr. Joseph Stennett preached the sermon from the text, "Obey them that have the rule over you," etc., Heb. xiii. 17. December 27, 1749, he married Elizabeth Boswell, a daughter of one of his deacons. Some lines composed by Mr. Beddome "about the year 1742," were happily prophetic:

Lord, in my soul implant thy fear,
Let faith, and hope, and love be there;
Preserve me from prevailing vice
When Satan tempts, or lusts entice!
Of friendship's sweets may I partake,
Nor be forsaken, nor forsake!
Let moderate plenty crown my board,
And God for all be still adored!
Let the companion of my youth
Be one of innocence and truth;
Let modest charms adorn her face,
And give her thy superior grace;
By heavenly art first make her thine,
Then make her willing to be mine!
My dwelling-place let Bourton be,
There let me live and live to thee!

By his faithful ministrations Mr. Beddome greatly endeared himself to his people. After the death of Rev. Samuel Wilson, Mr. Beddome was invited to become Mr. Wilson's successor. Call after call was sent to him, and declined. At length, so importunate were the brethren in London that Mr. Beddome asked the people to make the decision for him. They sent a prompt refusal to London, and Mr. Beddome remained at Bourton until his death.

He seems to have exercised his poetical gift throughout his ministry. It was his custom to prepare a hymn to be sung after his morning's sermon each Lord's-day. A promising son, who had just completed his medical studies, died in Edinburgh, January 4, 1778. That day, not knowing of his son's death, not having been informed even of his sickness, he preached

from Psalms xxxi. 15, "My times are in thy hand." The hymn which he had composed for the day was the now familiar one, commencing

My times of sorrow, and of joy,
Great God, are in thy hand,
My choicest comforts come from thee,
And go at thy command.

One of his best hymns Mr. Beddome wrote after recovering from a severe illness. He had first written a hymn of gratitude for his restoration to health. On further reflection he wrote these lines:

If I must die, O let me die
Trusting in Jesus' blood!
That blood which hath atonement made,
And reconciles to God.

If I must die, then let me die
In peace with all mankind,
And change these fleeting joys below
For pleasures more refined.

If I must die, as die I must,
Let some kind seraph come,
And bear me on his friendly wing
To my celestial home!

Of Canaan's land from Pisgah's top
May I but have a view!
Though Jordan should o'erflow its banks,
I 'll boldly venture through.

Mr. Beddome lived to a ripe old age, and died after a long illness, September 3, 1795, having been engaged in writing a hymn only a few hours before his departure. Beside a Circular Letter of the Midland Association for 1765, his only publication was a "Scriptural Exposition on the Baptist Catechism by way of Question and Answer," which appeared in 1752. A second edition was printed in 1776. Ten years after his decease two volumes of his sermons were published, and a third volume appeared in 1835.

A volume of his hymns was published in 1818, entitled "Hymns Adapted to Public Worship or Family Devotion. Now first published from the manuscripts of the late Rev. B. Beddome, A.M. With a Recommendatory Preface by the Rev. R. Hall, A.M." The volume contained 822 hymns and 8 doxologies. Of these more than fifty had appeared in Rippon's "Selection," and so had found their way into other collections. The most familiar of these hymns are

"Did Christ o'er sinners weep,"

"And must I part with all I have,"

"Let party names no more,"

"Come, Holy Spirit, come,"

"Jesus, my Lord, my chief delight,"

"If Christ is mine, then all is mine,"

"Prayer is the breath of God in man,"

"God in the Gospel of his Son,"

"Blest Comforter, divine,"

"Buried beneath the yielding wave."

Of Beddome's hymns, Montgomery says they are "very agreeable as well as impressive, being for the most part brief and pithy. A single idea, always important, often striking, and sometimes ingeniously brought out, not with a mere point at the end, but with the terseness and simplicity of the Greek epigram, constitutes the basis of each piece."

The honorary degree of A.M. was conferred upon Mr. Beddome in 1770, by Rhode Island College, now Brown University.

EDMUND JONES.

1722–1765.

The well known hymn, commencing

Come, humble sinner, in whose breast,

is ascribed by Dr. Joseph Belcher ("Historical Sketches of Hymns," p. 175) to Rev. Edmund Jones, "a highly popular Welsh Baptist preacher of the last century," who resided at Trevecca, Wales. This is an error: its author was an esteemed English Baptist pastor of the same name. The hymn first appeared in Rippon's "Selection" (1787), ascribed to Edmund Jones, and in a foot note Dr. Rippon says: "The Rev. Mr. Jones was a truly worthy pastor of the Baptist church at Exon, Devon. His successor, was my very amiable friend, the Rev. Mr. Thomas Lewis, to whose memory this page is sacred." Rev. Wm. Parkinson introduced this hymn into his "Selection of Hymns and Spiritual Songs" (New York, 1809), and in a note referring to the hymn, following Dr. Rippon, he says: "Mr. Jones was a truly worthy pastor of the Baptist church in Exeter, Devon."

Rev. Edmund Jones was a son of Rev. Philip Jones, and was born in 1722, at Cheltenham, Gloucestershire. His boyhood, for the most part, was spent at Upton-on-Severn, Worcestershire, where his father had become pastor of the Baptist church. Of this church, at an early age, Edmund became a member. Later he was sent to the Baptist College at Bristol, where he entered upon a course of study preparatory to the work of the Christian ministry. In 1741, he was invited to supply the pulpit of the Baptist church in Exeter. His services were so acceptable that in 1743, he was ordained as pastor of the church. In this position he remained until his death, April 15, 1765.

Like many of the Baptist churches in England, the

church at Exeter, when Mr. Jones became its pastor, did not make singing a part of the Sunday service. Mr. Jones succeeded in bringing about a change, and the service of song was introduced in 1759. The hymn above referred to was doubtless one of others which Mr. Jones composed for this service. In Rippon's "Selection" it is entitled, "The Successful Resolve—I will go in unto the King. Esther iv. 16," and is as follows:

Come, humble sinner, in whose breast
A thousand thoughts revolve,
Come, with your guilt and fear opprest,
And make this last resolve.

"I 'll go to Jesus, tho' my sin
Hath like a mountain rose;
I know his courts, I 'll enter in,
Whatever may oppose.

"Prostrate I 'll lie before his throne,
And there my guilt confess,
I 'll tell him I 'm a wretch undone
Without his sovereign grace.

"I 'll to the gracious King approach,
Whose sceptre pardon gives.
Perhaps he may command my touch,
And then the suppliant lives.

"Perhaps he will admit my plea,
Perhaps will hear my prayer;
But if I perish I will pray,
And perish only there.

"I can but perish if I go,
I am resolved to try;
For if I stay away, I know
I must forever die."

In an article in the New York Evangelist, Rev. Henry A. Nelson, D.D., says: "In some editions this hymn is printed 'come, *trembling* sinner,' and in some, 'come, *humble* sinner.' In either form it is a

precious hymn to me, but I rather prefer the first, 'come, *trembling* sinner.' My first recollection of the hymn goes back to a solemn hour, when I surely was a '*trembling* sinner,' whether a '*humble*' one or not. How vividly I remember it! I was sitting in the chimney-corner of the big farm-house fireplace, used for the family cooking, as well as for warmth of the family room. I was a sad and sorrowful little boy. Conviction of sin had smitten me. Faithful parental teaching and faithful preaching had been energized by God's spirit, bringing home God's condemning law to my quickened conscience. 'Sin revived and I died.' I knew I was wicked, I knew that 'God is angry with the wicked every day.' I shuddered with fear of 'the wrath to come.' Much kind and sympathetic instruction had been given me, but kind sympathy had not been allowed to prevent fidelity. Very searching had been the instruction given me at home and at church. I feared the deserved wrath of God. I trembled in anticipation of his judgment. I sat silent and gloomy by the fireside. My sister, a few years older, had recently found the Savior. She had tasted and seen that the Lord is gracious. She was a thoughtful, loving, not talkative girl. She was busy before the fire with some culinary work. She saw her little brother's countenance sad. She knew what ailed him. She did not try to talk to me. She opened her little hymn-book, Nettleton's 'Village Hymns,' to the place where that hymn was printed, and silently handed it to me. I remember no sermon, no talk, which helped me more than that. The dear form and face on which that firelight shone in the old farm-house have remained vividly pictured in my memory more than half a century, and if I shall ever come to look on them again where they now are, with the angels, I think as likely as not the sight will first of all remind me of that look of sisterly pity which lighted the way of that hymn to my heart."

SAMUEL STENNETT.

1727–1795.

Samuel Stennett was the great grandson of Rev. Edward Stennett, a grandson of Rev. Joseph Stennett, author of the hymn

Another six days' work is done,

and a son of Rev. Joseph Stennett, D.D., for many years pastor of the Baptist church in Exeter, where Samuel was born in 1727. Ten years later his father removed to London, having accepted a call to the pastorate of the Baptist church in Little Wild Street, Lincoln's Inn Fields. Of this church Samuel early became a member. His studies were pursued first under Rev. John Hubbard, an eminent theological instructor at Stepney, and afterward under the celebrated linguist, Dr. John Walker, of the Academy at Mile End. "He was formed by nature and grace," says a writer in Rippon's "Register" (Vol. 2, p. 380), "for the distinguished figure he afterward made. To the strength of natural faculties, vigor of imagination, and acuteness of judgment, of which he was possessed, he had added, from his earliest years, so close an attention to reflection and study that there was scarcely a topic in science or literature, in religion or even politics, but he seemed to have investigated; and so habitual was it to him to arrange his ideas on the different subjects, in a manner peculiar to himself, and yet quite natural, that when a question, which to others was new, unusual, or perplexed, had been proposed to him, they were surprised to find how familiarly he was acquainted with it."

In 1747, Mr. Stennett became his father's assistant, and after the death of his father he was ordained as his successor in the pastorate of the church in Little Wild Street, June 1, 1758. "The Baptist denomination lay particularly near his heart, and his

concern for it ran uniformly through his whole life." In 1767, he received a call from the Sabbatarian Baptist church, of which his grandfather was pastor; but though he did not accept the call, he preached for the church every Saturday morning for twenty years.

In 1769, he published his volumes of "Discourses on Practical Religion." He was also the author of a work entitled "Remarks on the Christian Ministers' Reasons for Administering Baptism by Sprinkling," published in 1772. In 1775, he published "An Answer to the Christian Ministers' Reasons for Baptizing Infants." This was followed in 1783, by "Discourses on Domestic Duties"; in 1786, by "Discourses on the Parable of the Sower"; and in 1790, by "Discourses on the Divine Authority, and Various Uses of the Holy Scriptures." All of his writings were marked by great elegance of style. His scholarship was recognized by King's College, Aberdeen, which, in 1763, conferred upon him the degree of Doctor of Divinity. He enjoyed the personal friendship of George III., and, like his grandfather, could have held a high position in the church of England if he had been willing to renounce his Nonconformist principles.

Thirty-nine of his hymns are found in Rippon's "Selection" (1787). One of them is the familiar hymn

Majestic sweetness sits enthroned.

Of his other hymns, the following are best known:

"On Jordan's stormy banks I stand,"

"How charming is the place,"

"Here at thy table, Lord, we meet,"

"Where two or three with sweet accord,"

"'T is finished! so the Savior cried,"

"Come, every pious heart,"

"Prostrate, dear Jesus, at thy feet,"

"Not all the nobles of the earth."

The following hymn is the first in Rippon's "Selection," and one of the best of Dr. Stennett's compositions:

To God, the universal King,
Let all mankind their tribute bring:
All that have breath your voices raise
In songs of never-ceasing praise.

The spacious earth on which we tread,
And wider heavens stretched o'er our head,
A large and solemn temple frame,
To celebrate its Builder's fame.

Here the bright sun, that rules the day,
As through the sky he makes his way,
To all the world proclaims aloud
The boundless sovereignty of God.

When from his courts the sun retires,
And with the day his voice expires,
The moon and stars adopt the song,
And through the night the praise prolong.

The listening earth with rapture hears
Th' harmonious music of the spheres;
And all her tribes the notes repeat,
That God is wise, and good, and great.

But man, endowed with nobler powers,
His God in nobler strains adores;
His is the gift to know the song,
As well as sing with tuneful tongue.

Dr. Stennett was honored with the friendship of the philanthropist, John Howard, who was accustomed to attend his meeting when in London. In a letter written at Smyrna, August 11, 1786, Mr. Howard says: "With unabated pleasure I have attended your ministry; no man ever entered more into my religious sentiments, or more happily expressed them. It was some little disappointment when any one occcupied your pulpit. Oh, sir, how many Sabbaths I ardently long to spend in Little Wild Street: on those days I

generally rest, or, if at sea, keep retired in my cabin. It is you that preach, and I bless God I attend with renewed pleasure. God in Christ is my rock, the portion of my soul. I have little more to add—but accept my renewed thanks. I bless God for your ministry. I pray God reward you a thousand-fold."

Dr. Stennett died August 24, 1795, and was buried in Bunhill Fields. John Gadsby, in his "Memoirs of Hymn Writers and Compilers," says: "The death of his wife greatly afflicted him, and seemed to deaden him to the world. He appeared to have no further desire to live in it. Just before he was confined to his bed, he prayed earnestly in his family that God might give him an easy passage out of life; and God granted him that which he requested."

JOHN FELLOWS.

—— 1785.

The time and place of Mr. Fellows' birth are unknown. In early life he resided at Bromsgrove, Worcestershire, and Dr. Belcher speaks of him as a "poor shoemaker." Dr. Watts, in the "Bibliotheca Britannica," and Allibone, in his "Critical Dictionary of English Literature," call him a Methodist. He was connected with the Calvinistic Methodists a large part of his life, but in his later years he made his residence in Birmingham, and there in 1780, according to Dr. Hatfield ("Poets of the Church," p. 246), he was baptized by Rev. Mr. Turner, and united with the Baptist church in Cannon street. He had been a Baptist in sentiment, however, for many years, as his hymns, dated 1773, show, and as there is no record of his baptism at Birmingham,—in fact, in the column of "Baptized," there is a blank,—it is possible that he simply transferred his

church relations in that year. He died July 30th, 1785, not November 2, as some writers affirm.

Mr. Fellows was the author of a large number of works, mostly in verse: among them "Grace Triumphant, a Sacred Poem in Nine Dialogues" (1770); "Bromsgrove Elegy, in Blank Verse, on the Death of the Rev. G. Whitefield" (1771); "An Elegy on the Death of Dr. Gill" (1771); "Hymns on Believers' Baptism" (1773); "Eloquent and Noble Defence of the Gospel, in his three Celebrated Speeches, Paraphrased in Blank Verse" (1775); "Hymns in a Great Variety of Metres, on the Perfection of the Word of God and the Gospel of Jesus Christ" (1776); "The History of the Holy Bible, Attempted in Easy Verse" (1777); "A Fair and Impartial Enquiry into the Rise, etc., of the Church of Rome, in a Series of Familiar Dialogues" (1779); and "A Protestant Catechism."

Of his hymns on baptism the following appeared in the Comprehensive edition of Rippon's "Selection":

"In Jordan's tide the Baptist stands,"

"Dear Lord, and will thy pardoning love,"

"Jesus, mighty King in Zion,"

"Great God, we in thy courts appear,"

"Go teach the nations and baptize,"

"Descend, celestial Dove."

Another,

Great things, O everlasting Son,

appears in the "Selection of Hymns for the Use of Baptist Congregations" (1838). Three of the above are found in the "Psalmist" (1843), and some of them are found in more modern Baptist collections. The following hymn ("Psalmist," 980) is found in Fellows' "Infants Devoted to God but not Baptized" (1773):

Great God, now condescend
To bless our rising race;
Soon may their willing spirits bend
The subjects of thy grace.

O, what a pure delight
Their happiness to see!
Our warmest wishes all unite
To lead their souls to thee.

O, grant thy spirit Lord,
Their hearts to sanctify;
Remember now thy groans;
Our hope on thee rely.

Draw forth the melting tear,
The penitential sigh;
Inspire their hearts with faith sincere,
And fix their hopes on high.

These children now are thine;
We give them back to thee;
O, lead them, by thy grace divine,
Along the heavenly way.

This hymn, in a modified form, is found in the "Calvary Selection of Spiritual Songs" (801), and in the "Baptist Hymnal" (574).

WILLIAM TUCKER.

1731–1814.

William Tucker was born at Chard, Somerset, March 27, 1731. Here he served an apprenticeship, and then removed to London, where he came under the influence of George Whitefield; and returning to his native place, he brought with him the better purposes he had formed. In 1764, he engaged in business as a cutler and ironmonger. By study of the Scriptures he was led to adopt Baptist views, and in 1765, he was baptized, and united with the Baptist church in Chard. With this church his membership continued forty-eight years, and to the last he adorned

the profession he had made. He died February 2, 1814, in the eighty-third year of his age.

Mr. Tucker was an ardent advocate of Calvinism, in such works as "Predestination Calmly Considered," and "Arminianism Dissected." His hymns were first published in the Gospel Magazine for 1772. They are

"O love beyond conception great,"

"Expand, my soul, arise and sing,"

"Fixed was the eternal state of man,"

and the following:

Amidst ten thousand anxious cares,
The world and Satan's deep-laid snares,
This my incessant cry shall be,
"Jesus, reveal thyself to me!"

When Sinai's awful thunder rolled,
And struck with terror all my soul,
No gleam of comfort could I see
Till Jesus was revealed to me.

When by temptations sore oppressed,
Distressful anguish fills my breast,
All, all is grief and misery
Till Jesus is revealed to me.

When various lusts imperious rise,
And my unguarded soul surprise,
I 'm captive led, nor can get free
Till Christ reveals himself to me.

When darkness thick as beamless night
Hides the loved Savior from my sight,
Nothing but this my ardent plea,
"Jesus, reveal thyself to me!"

'T is he dispels the dismal gloom,
Gives light and gladness in its room.
Then have I joy and liberty
As Christ reveals himself to me.

CHARLES COLE.

1733–1813.

Rev. Charles Cole was born in Wellow, Somersetshire, May 20, 1733. His parents died when he was six years of age. For awhile he was cared for by his relatives; and having early learned to weave broadcloth, he went to Freshford, near Bradford, Wilts. At Bradford he witnessed the administration of the ordinance of baptism by Mr. Harris, pastor of the Baptist church in Bradford. Such an impression was made upon his mind at this time that he was led after awhile, against his inclinations, to attend Mr. Harris' services. Soon after he accepted Christ as his Savior, and in February, 1756, he was baptized, and united with the Bradford church. Two years later he was called by the church to the work of the ministry. He preached his first sermon at Whitechurch, in May, 1758, and was invited by the church to supply the pulpit that year. At the close of the year he received a unanimous call to the pastorate. His ordination occurred June 6, 1759. The Lord greatly blessed his labors, and the church was enlarged fourfold under his ministry, which continued until his death, December 3, 1813, a period of more than half a century.

In 1789, he published a volume entitled "A Three-Fold Alphabet of New Hymns. I. On the Public Ministry of the Word. II. On Baptism. III. On the Lord's Supper. To which is added a Supplicatory Supplement." Number 8 of the Supplement is as follows:

Lord, in thy churches ever dwell,
  Let them enjoy thy tender care;
Do Zion good in thy good will,
  And grant thy choicest blessings there.

Let thy salvation be proclaimed
By such as know and love the same;
Nor let thy servants be ashamed
To shout thy great and glorious name.

Let sinners hear the Gospel, Lord,
And let them feel its power, too;
That to thy praise they may record
What thy victorious grace can do.

Let Zion's gates with glory shine;
There let thy joyful presence rest;
Let love and peace and pleasure join,
And prosper those whom thou hast blest.

The Lord is good; let Israel hope,
For his good will is toward them;
The Lord is good, and buildeth up
The walls of his Jerusalem.

JAMES NEWTON.

1733–1790.

Concerning the early life of Mr. Newton, little is known. He was born in Chenies, Buckinghamshire, in 1733, and from pious parents he received a careful Christian training. When seventeen years of age, he went to London, where he united with the Baptist church at Maze Pond, then under the pastoral charge of Rev. Benjamin Wallin. Possessing a studious turn of mind and an ardent thirst for knowledge, he was at length persuaded to devote himself to the work of the Christian ministry. His preparatory studies were pursued under the direction of Dr. Thomas Llewellyn, and about the year 1757, he accepted an invitation from the Baptist church in the Pithay, Bristol, to become the colleague of Rev. John Tommas, and with this church he remained until his death. In 1770, at the formation of the Bristol Education Society, an

organization for the education of candidates for the ministry, he was chosen classical tutor in the Baptist College at Bristol, being associated with Dr. Caleb Evans and Rev. Hugh Evans. For this position he was admirably fitted. With the Latin and Greek classics, the Hebrew Scriptures, and the writings of the Talmudists, he was intimately acquainted, and he continued to teach as well as to preach, until the close of life. He died April 8, 1790, greatly lamented by his flock as well as by all those who had shared his instructions.

He left in manuscript a volume of original hymns, which Dr. Belcher, in his notice of Newton, says he placed in the library of Regents Park College, London. In the "Collection of Hymns" compiled by Dr. John Ash and Dr. Caleb Evans, and published at Bristol in 1769, is the following baptismal hymn (371) by Mr. Newton:

"Proclaim," said Christ, "my wondrous grace,
To all the sons of men;
He that believes, and is baptized
Salvation shall obtain."

Let plenteous grace descend on those
Who, hoping in thy word,
This day have publicly declared
That Jesus is their Lord.

With cheerful feet may they go on,
And run the Christian race;
And in the troubles of the way,
Find all sufficient grace.

This hymn was transferred by Rippon to his "Selection" (469), and appears in other English Baptist hymn books, commencing with the second stanza. In the "Psalmist" the following stanza is added:

Lord, plant us all into thy death,
That we thy life may prove —
Partakers of thy cross beneath,
And of thy crown above.

BENJAMIN FRANCIS.

1734–1799.

Of the early life of Benjamin Francis, little is known. He was a Welshman, and was born in 1734. At fifteen years of age he united with the Baptist church in his native town, and three years later he entered Bristol College with the purpose of preparing himself for the work of the Christian ministry. Having completed his studies, he preached a short time at Sodbury. In 1757, he accepted a call to the pastorate of the Baptist church in Shortwood (Horsley), Gloucestershire, and was ordained in the following year. Under his unwearied labors and earnest preaching the church greatly prospered, and thrice it was found necessary to enlarge the meeting-house. One of his hymns,

Great King of glory, come,

was written for the rededication, September 18, 1774, of his meeting-house after one of its enlargements. He preached also in surrounding villages, and as his fame increased he was summoned to minister in distant places. Calls came to him from London and elsewhere, but in his affection for the people among whom he was ordained, he was immovable, and he made Shortwood his home until his death, December 14, 1799. A few days before his death he said, "If I could mention nothing of former experiences, I can, *I can*, at this moment go to Jesus as a poor sinner, longing for salvation in his own sovereign way." His life was one of usefulness and honor from its beginning to its close.

Mr. Francis was the author of "Conflagration; a Poem in Four Parts" (1770); "An Elegy on the Death of Rev. G. Whitefield" (1770); two volumes of Welsh Hymns (1774, 1786); and "An Elegy on the Death of

the Rev. Caleb Evans, D.D." (1791). In Vol. 2 of Rippon's "Register" (pages 327, 328) there is a poem by Mr. Francis, entitled "The Dying Christian Bidding Adieu to the World," occasioned by the death of several eminent ministers and laymen, commencing

Ye objects of sense and enjoyments of time,
Which oft have delighted my heart,
I soon shall exchange you for views more sublime,
And joys that shall never depart.

In volume 3 of the "Register" (pages 204-208), Mr. Francis has, in forty-four stanzas, "An Affectionate Address to the Stockbridge Indians, Occasioned by, and Founded upon, their Correspondence with the New York Baptist Association." One of the stanzas is as follows:

The glorious light of truth divine
Shall o'er your gloomy regions shine;
And in your long-benighted skies
The Sun of Righteousness shall rise.

He wrote also a few other hymns in English for special occasions.

One of the best known of his hymns is the following:

My gracious Redeemer I love,
His praises aloud I 'll proclaim,
And join with the armies above,
To shout his adorable name.
To gaze on his glories divine
Shall be my eternal employ;
To see them incessantly shine,
My boundless, ineffable joy.

He freely redeemed, with his blood,
My soul from the confines of hell,
To live on the smiles of my God,
And in his sweet presence to dwell,
To shine with the angels of light,
With saints and with seraphs to sing,
To view, with eternal delight,
My Jesus, my Savior, my King.

In Meshech, as yet, I reside,
A darksome and restless abode!
Molested with foes on each side,
And longing to dwell with my God.
O, when shall my spirit exchange
This cell of corruptible clay,
For mansions celestial, and range
Thro' realms of ineffable day.

My glorious Redeemer; I long
To see thee descend on the cloud,
Amidst the bright numberless throng,
And mix with the triumphing crowd;
O, when wilt thou bid me ascend,
To join in thy praises above,
To gaze on thee, world without end,
And feast on thy ravishing love.

Nor sorrow, nor sickness, nor pain,
Nor sin, nor temptation, nor fear,
Shall ever molest me again,
Perfection of glory reigns there.
This soul and this body shall shine
In robes of salvation and praise,
And banquet on pleasures divine,
Where God his full beauty displays.

Ye palaces, sceptres, and crowns,
Your pride with disdain I survey;
Your pomps are but shadows and sounds,
And pass in a moment away;
The crown that my Savior bestows,
Yon permanent sun shall outshine;
My joy everlastingly flows,
My God, my Redeemer, is mine.

In the form in which it now appears, the familiar hymn

Jesus, and shall it ever be,

of which Joseph Grigg was the original author, was re-written by Mr. Francis for Rippon's "Selection." William Carey, writing to Dr. Rippon from Serampore, April 8, 1801, referring to a baptism at Seram-

pore on the last Sabbath of 1800, one of the candidates being his son, says: "The ordinance was administered in the river, just opposite to our house. The river here is a full half mile wide. We had a good number of people, Europeans, Portuguese (natives), and Hindoos. I addressed them in the Bengal tongue. We sung a Bengal translation of the 451st hymn of your 'Selection,'

Jesus, and shall it ever be,

after which I prayed, and descended into the water."

ROBERT ROBINSON.

1735–1790.

Few hymns in the English language have more frequently given expression to the desires of pious hearts than the one commencing

Come, thou fount of every blessing.

Its author, Robert Robinson, was born in Swaffham, Norfolk, September 27, 1735. In his eighth year his parents removed to Scarning, in the same county, where he received excellent instruction in an endowed grammar school. In his fourteenth year, the death of his father reduced the family to poverty, and Robert was apprenticed to a hairdresser in London. He had acquired a love of learning, however, and his fondness for books followed him. By early rising he continued his study of the classics, and was more ready to give attention to such books as came in his way than to business.

May 24, 1752, in his seventeenth year, he went to hear Whitefield preach. In a letter to Whitefield,

written six years later, he says: "I confess it was to spy the nakedness of the land I came — to pity the folly of the preacher, the infatuation of the hearers, and to abhor the doctrine." Whitefield's text was Matt. iii. 7. Of the sermon Mr. Robinson says: "Mr. Whitefield described the Sadducean character: this did not touch me. I thought myself as good a Christian as any man in England. From this he went to that of the Pharisees. He described their exterior decency, but observed that the poison of the viper rankled in their hearts. This rather shook me. At length, in the course of his sermon, he abruptly broke off, paused for a few moments, then burst into a flood of tears, lifted up his hands and eyes, and exclaimed, 'Oh, my hearers, the wrath's to come! *the wrath's to come!*' These words sank into my heart like lead in the waters. I wept, and when the sermon was ended retired alone. For days and weeks I could think of little else. Those awful words would follow me wherever I went." They followed him two years and seven months before peace came to his troubled soul. December 10, 1755, to use his own words, he "found full and free forgiveness through the precious blood of Jesus Christ."

For some time after completing his apprenticeship, he continued at his employment in London. After hearing Wesley and Whitefield, and associating with them in Christian work, while visiting friends at Mildenhall, in Norfolk, in 1758, he was requested to preach, by some Christians there "who had the word preached but now and then." He yielded to their earnest solicitations, and subsequently preached in Norwich. The people flocked in crowds to hear him, and his preaching was in demonstration of the spirit and with power.

At this time he had not formally separated from the church of England, and a rich relative made liberal inducements to him if he would leave the "Methodists" and take orders in the Established Church; but

he declined. About this time doubts were awakened in his mind concerning infant baptism. These led to an examination of the subject, and as a result of his investigations he became a Baptist. Not long after he was invited to preach by the Baptist church in Cambridge, though he did not accept the pastoral office until nearly two years later. He was ordained June 11, 1761. At Cambridge his success was marvelous. "Members of the University, and other hearers, who had never in their lives entered a Baptist meeting-house, became regular attendants. In 1764, a new edifice, capable of seating six hundred persons, was built and paid for. While thus prospering in his ministry in this University town, he enlarged the circle of his influence by extensive village preaching in the surrounding country, and wherever he went 'the common people heard him gladly.'"

In the year 1770, he entered upon an extended literary career. In 1774, he published his "Arcana; or the Principles of the late Petitioners to Parliament for Relief in the Matter of Subscription." This was a masterly defence of the principles of nonconformity. A translation of "Saurin's Sermons," in five volumes, with a "Memoir of Saurin and the French Reformation," followed in 1775–1782. In 1776, he published "A Plea for the Divinity of our Lord Jesus Christ"; in 1777, "An Essay on the Composition of a Sermon"; in 1778, "A Plan of Lectures on the Principles of Nonconformity"; in 1780, "The General Doctrine of Toleration applied to the Particular Case of Free Communion"; in 1782, his "Political Catechism"; and in 1786, a volume of "Village Sermons." In 1781, at the request of the Baptists in London, he commenced a "History of the Baptists," but the work proved to be a greater one than he was able to perform. As the result of his labors, however, we have his "History of Baptism," which was published in 1790, and "Ecclesiastical Researches," which appeared in 1792, two years after his death.

Miller ("Singers and Songs of the Church," p. 266) says that about the year 1780, Mr. Robinson "began to separate from his former religious associates, and to take pleasure in the society of such men as Paulus and Dr. Priestly"; and he quotes from Robinson's biographer, Rev. William Robinson, the statement that "he was one of the most decided Unitarians of the age." Duffield ("English Hymns," pp. 355, 356) says that this statement is unfair, and refers to a sermon by Robinson, in a volume published in 1786, entitled "The death of Jesus Christ obtained the remission of sins," as a vindication of Robinson's substantial orthodoxy. I find in Rippon's "Register," Vol. 3, p. 721, "A Sermon by the late Rev. Robert Robinson, of Cambridge, Preached at Rev. Mr. Britton's, Sabbath evening, September 14, 1781." It will be seen that this sermon was preached after the time when Mr. Robinson is said to have become a Unitarian, but in it he says of Christ, "he was God"; and in another passage he adds, "Christ, in himself, is a person infinitely lovely both as God and man." He certainly was not a Unitarian when he preached this sermon, which throughout is deeply evangelical in doctrine and spirit. Mr. Robinson was an intimate friend of Dr. Priestly, and the latter's views may, as Mr. Duffield suggests, have "affected the judgment of those who were disposed to think uncharitably of the preacher of Cambridge." Mr. Robinson died at Birmingham, where he had gone to preach for Dr. Priestly. The celebrated Robert Hall was his successor in the pastorate at Cambridge. Having been shown a copy of an epitaph which it was proposed to place upon the wall of the church in Birmingham, where Mr. Robinson last preached, Mr. Hall prepared a substitute as follows: "Sacred to the memory of the Rev. Robert Robinson, of Cambridge, the intrepid champion of liberty, civil and religious. Endowed with a genius brilliant and penetrating, united to an indefatigable indus-

try, his mind was richly furnished with an inexhaustible variety of knowledge, his eloquence was the delight of every assembly, and his conversation the charm of every private circle. In him the erudition of the scholar, the discrimination of the historian, and the boldness of the reformer, were united in an eminent degree with the virtues which adorn the man and the Christian. He died at Birmingham, on the 8th of June, 1790, aged 54 years, and was buried near this spot."

Robinson was the author of two well known hymns. One, commencing

Mighty God, while angels bless thee,

had this origin, according to Dr. Joseph Belcher: "It was composed for the use of Benjamin Williams, deacon of the Baptist church at Reading. Benjamin was a favorite of Robinson when a boy. One day the poet took the boy into his lap, and under the influence of that affectionate feeling which a child's love inspires, he wrote:

Mighty God, while angels bless thee,
May an infant praise thy name?
Lord of men as well as angels,
Thou art every creature's theme.

So far the poet's mind seems to have been influenced by the child he was holding. But a warm glow of religious feeling was awakened within him, and the second stanza was one of remarkable fervor and power:

Lord of every land and nation,
Ancient of eternal days,
Sounded through the whole creation,
Be thy just and lawful praise.

After completing the whole hymn, he read it to the child, and put it playfully into his hand. Well do we remember," adds Dr. Belcher, "the deep feeling

with which Dea. Williams described to us the scene, as we sat with him by his own fireside."

The remainder of this hymn is as follows:

For the grandeur of thy nature,
Graud beyond a seraph's thought;
For created works of power,—
Works with skill and kindness wrought;

For thy providence, that governs
Thro' thine empire's wide domain;
Wings an angel, guides a sparrow;
Blessed be thy gentle reign.

But thy rich, thy free redemption,
Dark through brightness all along;
Thought is poor, and poor expression,
Who dare sing that awful song?

Brightness of the Father's glory,
Shall thy praise unuttered lie?
Fly, my tongue, such guilty silence!
Sing the Lord who came to die.

Did archangels sing thy coming?
Did the shepherds learn their lays?
Shame would cover me ungrateful,
Should my tongue refuse to praise.

From the highest throne in glory,
To the cross of deepest woe;
All to ransom guilty captives;
Flow my praise, forever flow.

Go, return, immortal Savior!
Leave thy footstool, take thy throne;
Thence return, and reign forever,
Be the kingdom all thine own.

The only other hymn known to have been written by Mr. Robinson, is that to which reference has already been made,

Come, thou fount of every blessing.

The late Daniel Sedgwick, a well known hymnologist, asserted the claim that the Countess of Hunting-

don was the author of this hymn. The claim was based, he said, upon evidence afforded by a manuscript in his possession, "in which the hymn is attributed to her by her friend Diana Vandeleur, afterward Diana Bindon." The claim, however, has been successfully controverted by Miller ("Singers and Songs of the Church," pp. 267, 268).

In this hymn I cannot but think that we have an echo of Robinson's own experience in the lines,

> Jesus sought me when a stranger,
> Wandering from the fold of God;
> He to rescue me from danger,
> Interposed his precious blood.

I love also to think that in Robinson's own life, on to its close, the prayer was answered,

> Oh! to grace how great a debtor,
> Daily I 'm constrained to be;
> Let that grace, Lord, like a fetter,
> Bind my wandering heart to thee.

SAMUEL MEDLEY.

1738–1799.

The author of the well known hymn

> O could I speak the matchless worth

was born June 23, 1738, at Chestnut, Hertfordshire, where his father, a friend of Sir Isaac Newton, kept a boarding-school. When fourteen years of age he was apprenticed to an oil-dealer in London, but at seventeen years of age, becoming dissatisfied with his employment, he availed himself of the privilege of completing his apprenticeship in the royal navy. He en-

tered the service as a midshipman, and in a short time was promoted to the position of master's mate. In a sea fight off Cape Lagos, August 18, 1759, he was severely wounded. On the return of the fleet he was carried to the house of his grandfather, then deacon of the Baptist church in Eagle Street, which was under the pastoral care of Rev. Andrew Gifford, D.D. The young officer had thus far led a wild life, but the pious efforts of his grandfather to induce him to choose "the good part" were crowned with success, and in December, 1760, he united with Mr. Gifford's church.

Though promotion was promised to him, he now abandoned the naval service, and having married in 1762, he opened a school in King Street, Soho, and devoted himself to the study of the classics and sacred literature. In August, 1766, he was licensed to preach, and in the following year he became pastor of the Baptist church in Watford, Hertfordshire, where he remained until 1772, when he accepted a call to the pastorate of the Baptist church in Liverpool. His ministry here was greatly blessed, and he continued to serve this church until his death, July, 1799, in the sixty-first year of his age. He never forgot the experiences of his early sailor life, and its familiar imagery was present with him to the last. "I am a poor shattered bark just about to gain the blissful harbor," he said one day, just before his death; "and oh! how sweet will be the port after the storm! But a point or two more, and I shall be at my heavenly Father's home."

Like other preachers of his time, he was accustomed to write hymns to aid in enforcing the lessons of the sermon. Miller ("Singers and Songs of the Church," p. 271, and he is followed by Hatfield, "Poets of the Church," p. 418), says: "Thirty-six of his hymns were printed as leaflets between 1786 and 1790. I have, however, a copy of 'Hymns on Select Portions of

Scripture,' by Mr. Medley, 2d Edition, Bristol, 1785." In 1789, by request, Mr. Medley published a volume of his hymns, and another and larger volume in 1794. Doubtless it was from this edition of 1787 that Rev. John Stanford, in his "Collection of Evangelical Hymns," New York, took fifteen of Medley's hymns, their first introduction, probably, into this country. An enlarged edition, containing 230 hymns, was published in 1800, the year following his death. It was entitled "Hymns. The Public Worship and Private Devotions of True Christians Assisted in Some Thoughts in Verse; Principally Drawn from Select Passages of the Word of God." His memoir, compiled by his son, was published the same year.

Quite a number of Medley's hymns are found in modern collections; and two, aside from the one referred to at the beginning of this sketch, are still as familiar as household words:

Awake, my soul, in joyful lays,

and

O what amazing words of grace
Are in the Gospel found.

Both of these hymns, the first with eight stanzas and the second with seven, are found in the collection (2d Edition) published in Bristol in 1785. Duffield ("English Hymns," p. 623) says, "It was when Mr. Medley was visiting at the house of a Mr. Phillips, a prominent Baptist, in London, that he said to the daughter of his host: 'Betsey, will you bring me some paper and ink?' With these he retired to his room, and presently came back with this hymn,

Awake, my soul, to joyful lays,

written. This 'Betsey,' who was born in 1783, became Mrs. Dodds, and died in America, in 1861, and these particulars came from her lips through relatives residing in Washington, D. C. The date usually given

to the hymn is 1785, and Mr. Medley died in 1799. It is therefore a later production than was supposed." The fact that the hymn in question is in Medley's Collection, published in 1785, shows that this is an error.

The following fine hymn (133) is certainly worthy of a place with these:

Dearest of names, our Lord, our King!
Jesus thy praise we humbly sing;
In cheerful songs will spend our breath,
And in thee triumph over death.

Death is no more among our foes,
Since Christ the mighty conqueror rose;
Both power and sting the Savior broke,
He died, and gave the finished stroke.

Saints die, and we should gently weep;
Sweetly in Jesus' arms they sleep;
Far from this world of sin and woe,
Nor sin, nor pain, nor grief they know.

Death no terrific foe appears,
An angel's lovely form he wears;
A friendly messenger he proves
To every soul whom Jesus loves.

Death is a sleep; and O, how sweet,
To souls prepared its stroke to meet!
Their dying beds, their graves are blessed,
For all to them is peace and rest.

Their bodies sleep, their souls take wing,
Uprise to heaven, and there they sing
With joy, before the Savior's face,
Triumphant in victorious grace.

Soon shall the earth's remotest bound
Feel the archangel's trumpet sound;
Then shall the graves' dark caverns shake,
And joyful, all the saints shall wake.

Bodies and souls shall then unite,
Arrayed in glory strong and bright;
And all his saints will Jesus bring,
His face to see, his love to sing.

O, may I live with Jesus nigh,
And sleep in Jesus when I die!
Then joyful, when from death I wake,
I shall eternal bliss partake.

JOHN FAWCETT.

1739–1817.

The date of Dr. Fawcett's birth, as given above, is old style, but according to our present reckoning, he was born January 17, 1740. Rev. W. R. Stevenson, of Nottingham, who has given much attention to Baptist hymnology, writes: "This I learn from a valuable book sent me by Dr. Fawcett's grandson, — a life of Fawcett by his son who assisted him in his school. I found it necessary to allow for the change of style, in order to understand statements made in the book concerning Dr. Fawcett's age at certain periods. In the book itself, the date is given thus '1739 — 1740 (O. S.)' The date usually given, in sketches of Dr. Fawcett's life, is January 6, 1739."

Dr. Fawcett's birth-place was Lidget Green, near Bradford, Yorkshire. His father died when he was eleven years of age, leaving a widow and several children in humble circumstances. When John was thirteen years old, he was apprenticed to a trader in Bradford, with whom he remained six years. During his apprenticeship, when sixteen years old, he was converted under the preaching of a sermon by George Whitefield, from the text, John iii. 14: "And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up." Referring to this sermon afterward, he wrote, "As long as life remains I shall remember both the text and the sermon." For awhile after his conversion, he attended the ser-

vices of the church of England, but early in 1758, he united with the Baptist church in Bradford, which had just been organized.

He at once made himself useful in church work, and soon the question came before him concerning his duty to preach the gospel. No unworthy motives should influence his decision. He wrote in his diary: "O Lord, I know not what to do, but my eyes are upon thee. If in thy wise counsel thou hast fixed upon me to bear thy name to Gentile sinners, I earnestly implore that thou wouldst give me a right spirit, and bestow upon me every needful qualification for that most difficult and important work. If thou dost not call me to do it, O Father, not my will, but thine be done." The decision was at length made, and in 1763, at the request of his pastor, he began to preach. In the following year, February, 1764, he became pastor of the small Baptist church at Wainsgate, near Halifax, West Riding, of Yorkshire, where he was ordained July 31, 1765.

During his residence at Bradford, Dr. Fawcett had written quite a number of short poems. These he published in 1767, under the title "Poetic Essays." In 1772, he went to London to preach for Dr. Gill, the eminent expositor, then drawing near to the end of his long and useful life. After Dr. Gill's decease he was invited to become the expositor's successor. It seemed to him his duty to accept. Says Dr. Belcher: "He preached his farewell sermon to his church in Yorkshire, and loaded six or seven wagons with his furniture, books, etc., to be carried to his new residence. All this time the members of his poor church were almost broken-hearted; fervently did they pray that even now he might not leave them; and, as the time for his departure arrived, men, women, and children, clung around him and his family in perfect agony of soul. The last wagon was being loaded, when the good man and his wife sat down on the packing cases

to weep. Looking into his tearful face, while tears like rain fell down her own cheeks, his devoted wife said, 'Oh John, John, I cannot bear this! I know not how to go!' 'Nor I, either,' said the good man: 'nor will we go; unload the wagons, and put everything in the place where it was before.' The people cried for joy. A letter was sent to London to tell them that his coming to them was impossible; and the good man buckled on his armor for renewed labors, on a salary of less than two hundred dollars a year."

It was to commemorate this incident in his life that Fawcett wrote his well known hymn:

Blest be the tie that binds
Our hearts in Christian love;
The fellowship of kindred minds
Is like to that above.

Before our Father's throne
We pour our ardent prayers;
Our fears, our hopes, our aims are one,
Our comforts and our cares.

We share our mutual woes;
Our mutual burdens bear;
And often for each other flows
The sympathizing tear.

When we asunder part,
It gives us inward pain;
But we shall still be joined in heart,
And hope to meet again.

This glorious hope revives
Our courage by the way;
While each in expectation lives,
And longs to see the day.

From sorrow, toil and pain,
And sin, we shall be free;
And perfect love and friendship reign
Through all eternity.

These lines have become dear to Christian hearts wherever the English language is spoken.

In 1772, Fawcett published "The Christian's Humble Plea for his God and Savior; in answer to several Pamphlets lately published by the Rev. Dr. Priestly." In 1774 appeared "The Sick Man's Employ." In 1777 a new chapel, which would seat six hundred people, was built for him at Hebden Bridge, near Wainsgate. His residence was at Brearley Hall, in the village of Midgley, in the same neighborhood, where he opened a boarding-school, subsequently removed to Ewood Hall, which he continued through life as an aid in the support of his growing family. In 1778 he published his "Advice to Youth, on the Advantages of Early Piety," which passed through several editions. His hymn book appeared in 1782. It was entitled "Hymns adapted to the Circumstances of Public Worship and Private Devotion." It contained one hundred and sixty-six hymns. Many of them were written to be sung after the sermon to which they had reference, and were composed in the midnight hours preceding the Sabbath. An "Essay on Anger" appeared in 1788. "The Cause of Christ; the Christian's Glory," and "Considerations in favor of the newly organized Missionary Society," followed in 1793, the "Life of the Rev. Oliver Heywood" in 1796, and "Christ Precious to those that Believe" in 1799. Dr. Fawcett was also the author of "The History of John Wise," a book for children.

It is an evidence of Dr. Fawcett's high reputation as a scholar and an educator that in 1793, after the death of Dr. Caleb Evans, he was invited to succeed the latter as President of the Baptist Academy at Bristol, an honor which he declined. In 1811, he published, as the fruit of his ripe biblical knowledge, his "Devotional Family Bible." His life was one of suffering as well as of toil, and his sufferings grew heavier rather than lighter in the closing years of his life. A

paralytic stroke, in February, 1816, was the occasion of his relinquishment of pastoral work, and he died July 25, 1817, having as the end drew near devoutly exclaimed, "Come, Lord Jesus, come quickly!"

Dr. Belcher gives the following account of Dr. Fawcett's last public service: "Let us take our last look at this excellent minister of Jesus Christ. He has ascended the pulpit at an association in Yorkshire. A thousand eyes are fixed on him in love and admiration, and all present express their conviction by words and smiles, that a spiritual feast has been provided for them. As a good soldier of Christ, he has endured hardness for more than half a century. His praise has been in all the churches, his ministry has been greatly prized through the whole of that populous district, and his usefulness has been honored at home and abroad, in the college and in the place itself. He has now come to bear his dying testimony to the doctrine of the cross, and to bid farewell to the ministers and friends with whom he has been so long associated. Many of them have a strong presentiment that they shall see his face no more, and are prepared to receive his message as from the lips of a man who has finished his course, and now stands at the entrance of heaven. As he rises in the pulpit, a deathlike silence overspreads the crowded congregation, and all ears are opened to catch the words of inspiration. With a tremulous voice, and with deep emotions, he reads the text; 'This day I am going the way of all the earth,' Josh. xxiii. 14, and long before he finished his discourse the place became a Bochim — the house of God — the gate of heaven. The sermon, which was committed to the press by the agency of its hearers, yet exists as a monument to his love of truth, his holy affection, and his zeal for the extension of the doctrines of sovereign mercy."

By some the hymn

Lord, dismiss us with thy blessing,

is ascribed to Fawcett. Among his hymns, still found in the best collections, are the following:

"Religion is the chief concern,"

"How precious is the book divine,"

"Thy way, O God, is in the sea,"

"Thy presence, gracious God, afford,"

"Praise to thee, thou great Creator,"

"Thus far my God hath led me on,"

"With humble heart and tongue."

The honorary degree of Doctor of Divinity was conferred upon Mr. Fawcett by Brown University, in 1811.

JOHN LANGFORD.

The following hymn, found in many collections, has long been ascribed to Rev. John Langford:

Now begin the heavenly theme,
Sing aloud in Jesus' name!
Ye, who his salvation prove,
Triumph in redeeming love.

Ye, who see the Father's grace
Beaming in the Savior's face,
As to Canaan on ye move,
Praise and bless redeeming love.

Mourning souls, dry up your tears;
Banish all your guilty fears;
See your guilt and curse remove,
Canceled by redeeming love.

Ye, alas! who long have been
Willing slaves of death and sin,
Now from bliss no longer rove;
Stop and taste redeeming love.

Welcome all by sin opprest,
Welcome to his sacred rest;
Nothing brought him from above,
Nothing but redeeming love.

When his spirit leads us home,
When we to his glory come,
We shall all the fullness prove
Of our Lord's redeeming love.

He subdued th' infernal powers,
Those tremendous foes of ours
From their cursed empire drove,
Mighty in redeeming love.

Hither, then, your music bring,
Strike aloud each cheerful string!
Mortals, join the host above,
Join to praise redeeming love.

It is now generally believed, however, that the authorship of this hymn is erroneously ascribed to Langford. The hymn is found in a collection of "Hymns and Spiritual Songs," published by Langford in 1776. In a second edition he marked with an asterisk the hymns which he had himself composed, and this hymn is not so marked. It is to be found, too, in earlier collections — in the Appendix to Madan's "Selection" (1763), and in "A Collection of Hymns, by John Edwards, Minister of the Gospel, Leeds, York. Second Edition, 1769." As a writer of hymns, however, Langford has a place in this volume.

Concerning John Langford, but little is now known. He became pastor of the Baptist church in Blocksfields, Southwark, in 1775. There he remained twelve years, and then removed to Rose Lane, Ratcliff, and subsequently to Bunhill Row. He preached a sermon on the death of Whitefield. His story seems to have been a sad one. It is said that through an act of imprudence he was compelled to retire from the ministry, and that having inherited a fortune from a relative, he squandered it in extravagance, and ended his days in beggary.

JOHN DRACUP.

—— 1795.

Miller ("Singers and Songs of the Church," p. 279) says: "Rev. John Dracup was for seventeen years pastor of a Congregational church at Steep Lane, Yorkshire. He afterward continued his ministry at Rodhillena, near Todmorden, and at Rochdale. In 1784, having become a Baptist, he returned to his first congregation at Steep Lane, and presided over them for eleven years, till his death, May 28, 1795." That an English Baptist minister should become pastor of a Congregational church is not a thing unknown in English ecclesiastical history, so that there is nothing in the fact above stated that leads us to question what Mr. Miller says. But Rippon, in his "Register," Vol. 3, p. 40, puts Steep Lane in his list of "Baptist Churches in England," and in a note, referring to the church at Steep Lane, he says: "In our list of 1794, the name of Mr. John Dracup stood as pastor here. This aged and much esteemed servant of Christ finished his course with honor and tranquility in the latter end of May, 1795. And on the day his funeral [sermon] was preached, his aged widow also expired. They had lived happily together for a long course. After his death Mr. William Wrathall, formerly at Wainsgate [this was a Baptist church], became their pastor, but removed from them to Bolton-le-Moor [also a Baptist church], in Lancashire, about the close of August, 1798. They are now supplied by a young man of Mr. Fawcett's Academy," unquestionably a Baptist. As Rippon prepared this note in 1798, there can be little doubt, it would seem, but that Miller is mistaken.

Dracup published in 1787 his "Hymns and Spiritual Songs," some of which had previously appeared in Lady Huntingdon's "Select Collection." One of these

hymns, somewhat altered, is to be found in "The Hymn Book" edited by Rev. Andrew Reed, D.D., 1841, 19th Ed., 1868:

Thanks to thy name, O Lord, that we
One glorious Sabbath more behold;
Dear Shepherd, let us meet with thee
Among thy sheep, in this thy fold.

Now Lord, among thy tribes appear,
And let thy presence fill the throng;
Thy awful voice let sinners hear,
And bid the feeble heart be strong.

Gather the lambs into thine arms,
And satisfy their every want;
Those that are weak defend from harm,
And gently lead them, lest they faint.

Put forth thy shepherd's crook, and stay
Thy erring sheep, and bring them back;
O bring the wandering home today,
And save them for thy mercy's sake.

Dear tender-hearted Shepherd, look,
And let our wants thy pity move;
And kindly lead thy little flock
To the sweet pastures of thy love.

Another hymn by Dracup, commencing

Free grace to every heaven-born soul,

was inserted by Coughlan, in his selection in 1779.

GEORGE KEITH, R. KEENE.

In Rippon's "Selection" (1787) first appeared the following well known hymn, afterward somewhat abbreviated:

How firm a foundation, ye saints of the Lord,
Is laid for your faith in his excellent word;
What more can he say than to you he hath said?
You, who unto Jesus for refuge have fled.

In every condition, in sickness, in health,
In poverty's vale, or abounding in wealth;
At home and abroad, on the land, on the sea,
" As thy days may demand, shall thy strength ever be.

" Fear not, I am with thee, O be not dismayed,
I, I am thy God, and will still give thee aid;
I 'll strengthen thee, help thee, and cause thee to stand,
Upheld by my righteous, omnipotent hand.

" When thro' the deep waters I call thee to go,
The rivers of woe shall not thee overflow;
For I will be with thee, thy troubles to bless,
And sanctify to thee thy deepest distress.

" When thro' fiery trials thy pathway shall lie,
My grace all sufficient shall be thy supply;
The flame shall not hurt thee, I only design
Thy dross to consume, and thy gold to refine.

" Even down to old age, all my people shall prove
My sovereign, eternal, unchangeable love;
And when hoary hairs shall their temples adorn,
Like lambs they shall still in my bosom be borne.

" The soul that on Jesus hath leaned for repose,
I will not, I will not, desert to his foes;
That soul, though all hell should endeavor to shake,
I 'll never — no never — no never forsake."

A note to the last line says, "Agreeable to Dr. Doddridge's Translation of Heb. xiii. 5."

The only designation of authorship attached by Dr. Rippon to this hymn is the letter "K." By some the hymn has been ascribed to Thomas Kirkham, who published a volume of hymns in 1788; but the hymn is not in this collection. By others it has been ascribed to Caroline Keene, and by yet others to Rev. William Kingsbury. According to the late D. Sedgwick, the well known hymnologist, it was written by

George Keith, a London book publisher, and a son-in-law of Dr. Rippon, who is said to have been a writer of hymns, and to have led the singing in Dr. Rippon's church for many years. Accordingly, for some time and in many collections, this hymn has been ascribed to George Keith. But of late this claim has been denied by prominent hymnologists. It is said that according to Wilson's "Dissenting Churches of London," George Keith died in 1775. Why then should Dr. Rippon, in 1787, have hesitated to affix his son-in-law's name to this hymn, and the others in his collection marked "K.," if Keith was the author? But is it true that George Keith, the publisher, died in 1775? I have a volume of Fawcett's "Hymns," printed by G. Wright & Son, Leeds, York, in 1782, "and sold by G. Keith, Grace Church Street," London. The references to George Keith in Wilson's volumes are to persons who evidently cannot be identified with George Keith, the publisher, in Grace Church Street, London.

Rev. H. L. Hastings, editor of the "Christian," Boston, in May, 1887, made the following suggestion in his paper: "In preparing hymns and music for 'Songs of Pilgrimage,' we were led to go over not only Dr. Rippon's hymn-book, but also his 'Tune Book,' edited by Thomas Walker, who for a time led the singing in Dr. Rippon's church. We noticed that over the hymn in question was placed the name of a tune to which it was to be sung, which was 'Geard.' On looking up that tune in the book, we found it was composed by R. Keene. There being but two tunes of that metre in the entire book, the thought arose, was the 'K.' of the hymn the same person as the 'R. Keene,' to whose tune it was to be sung? Examining both hymn and tune they seemed to be made for each other, and the evidence seemed to point to R. Keene as the author of the hymn; and we accordingly inserted it in 'Songs of Pilgrimage,' with the original tune, and placed under it the name of R. Keene, with a query (?), to indicate uncertainty as to its origin.

"Visiting London near the close of 1886, we called upon the venerable Charles Gordelier, and asked him who wrote

'How firm a foundation, ye saints of the Lord?'

He gave the names of Kirkham, Keith, Keene, but could give no definite reason for preferring one to another, until we laid the facts before him. Turning to Keene's tune, 'Geard,' which he had copied into a book, he at once recognized it as the tune to which, fifty years before, they were accustomed to sing the hymn, and he also remembered that its author, R. Keene, was once a leader of the singing in Dr. Rippon's church, and that the hymn in question was said to have been written by a precentor in Dr. Rippon's church. After considerable thought, he recalled that half a century before, when he himself led the singing in a Baptist church, and used to meet with the different precentors from other meetings, he had heard the authorship of that hymn attributed to Keene, and he finally remembered that an aged woman, named Edgehill, a member of Dr. Rippon's church, and the wife of a bookseller in Brick Lane, had told him that Keene was the author of that hymn."

Mr. Hastings thinks that for various reasons a musician and choir-master might put his name to a tune which he had composed, while modesty, or other considerations, might cause him to append his initial only to a new hymn. While there is force in Mr. Hastings' suggestion as to the authorship of this well known hymn, therefore, the mystery is not wholly removed. There are those who still believe that "How firm a foundation," was written by George Keith. Evidently it was written by a Baptist, and has a place here.

The late Rev. S. W. Duffield, in his notes on this hymn in "English Hymns," says: "One peculiarity is noticeable in the last line of the closing verse. The very singularly repetitious grouping of words reminds

us that a similar style of expression is found in the passage of Scripture (Heb. xiii. 5), upon which the hymn is in some measure constructed. There are, in the Greek text, five negatives grouped in a single sentence. In our language, the rule says: 'Two negatives are equivalent to an affirmative.' Not so here: each adds its meaning with all the intensity of a cumulative force. 'I will never leave thee, nor forsake thee,' as in the common version, is strengthened much in the New Revision, so that it stands: 'I will in no wise fail thee, neither will I in any wise forsake thee.'"

"Once in the old Oratory at evening devotion, in Princeton Seminary," as Dr. C. S. Robinson relates, "the elder Hodge, then venerable with years and piety, paused as he read this hymn, preparatory to the singing, and in the depth of his emotion was obliged to close his delivery of the final lines with a mere gesture of pathetic and adoring wonder at the matchless grace of God in Christ; and his hand silently beat time to the rhythm instead:

I 'll never — no, never — no, never forsake!"

Rev. James Gallaher, in the "Western Sketch Book," in an account of a visit to Gen. Jackson at the Hermitage in September, 1843, says: "The old hero was then very frail, and had the appearance of extreme old age; but he was reposing with calmness and confidence on the promise and covenant of God. He had now been a member of the church for several years." During the conversation which took place, Gen. Jackson turned to Mr. Gallaher, and remarked: "There is a beautiful hymn on the subject of the exceeding great and precious promises of God to his people. It was a favorite hymn with my dear wife till the day of her death. It commences thus:

'How firm a foundation, ye saints of the Lord.'

I wish you would sing it now." So the little company sang the entire hymn.

The other two hymns in Rippon's "Selection," signed "K.," are

In songs of sublime adoration and praise,

and

The Bible is justly esteemed.

W. AUGUSTUS CLARKE.

——— ———.

Gadsby ("Memoirs of the Principal Hymn Writers and Compilers of the 17th and 18th Centuries," p. 39) says that Mr. Clarke "was ordained by a Greek bishop, but afterward joined the Baptists, and became pastor of Redcross Street about 1773. In 1780, in consequence of the part he took with the mob against increasing the liberties of the Papists, he had to leave, when he opened a room in Bunhill Row. There he remained only three months and then went to Ireland, and from Ireland to America. He returned to England about 1797, and went to Petticoat Lane, but that place being taken down, he again went to Bunhill Row, in 1801. I have no account of his death."

Mr. Clarke in 1788 published "a Book of Hymns, with Spiritual Remarks on each Hymn, which work," as he tells us, "under the sweet operations of the Divine Spirit, was made a blessing to many precious souls in England, Ireland and America." In 1801, he published his "Hymns, Doctrinal and Experimental, for the Free-Born Citizens of Zion, who know their Election of God, and glory in the Evangelical Truths comprised in the Gospel of a Finished Salvation." The

collection, which was dedicated to his own flock, contained 261 hymns. The following is hymn 166 :

Almighty lover, now appear,
And make thy mercy known;
Subdue our unbelieving fear,
And this our meeting crown.

Lord, never let us silent be
Respecting things divine;
But sweetly love and talk of thee,
And feel thy glory shine.

O, may thy love and reigning grace,
Be our delightful theme,
Till we behold thy lovely face,
Without a cloud between.

Let orient beams upon us shine,
Come, set our hearts on fire;
With ardent love to thy dear name,
Lord, grant us our desire.

SAMUEL DEACON.

1746–1816.

The son of a General Baptist minister, Samuel Deacon was born at Ratby, February 6, 1746. When fifteen years of age he was apprenticed to a watchmaker, and in 1771, having married, he engaged in business for himself at Barton. But he had qualities, it was thought, that fitted him for the work of the gospel ministry, and having commenced to preach in 1777, he was ordained as associate pastor with his father in 1779. He had a useful ministry, and died March 2, 1816.

He was the author of several prose and poetical works. Among the former was his "Comprehensive

Account of the General Baptists," and "A Father's Advice to a Son." In verse he published "An Attempt to Answer the Important Question 'What must I do to be Saved?'" Also "Prudens and Evangelicus," and "A Cabinet of Jewels for the Children of God." His hymn book was first published in 1785. The second edition, which appeared in 1797, entitled "Barton Hymns" had an appendix containing thirty-four hymns on Baptism. One of them,

To Jordan's stream the Savior goes,

is in the "Selection of Hymns for the use of Baptist Congregations" (406). Two of Deacon's hymns are in the English "Baptist Hymnal," viz:

O who can comprehend the rest (582)

and the following (284):

Ye heavy-laden souls,
With guilt and fear opprest,
Come! for the great Redeemer calls,
And calls to give you rest.

However great your load,
Or heavy be your grief,
Come to the blessed Son of God,
And you shall find relief.

Why hesitate and doubt,
Why so unwelcome seem?
When did he shut a sinner out
That ever came to him?

He stands with open arms
Inviting sinners home;
His voice contains a thousand charms,
And every charm says, "Come!"

Come, then, without delay,
And enter into rest;
With gratitude his voice obey,
And be forever blest!

RICHARD BURNHAM.

1749–1810.

He was born in 1749, at Guilford, Surry. His father, Rev. Richard Burnham, died when he was three years of age, and his early years were devoted to pleasurable pursuits. At length, while attending a Wesleyan Chapel, he was led to accept Christ as his Savior, and he commenced at once, as a preacher, to tell "the old, old story." Not long after, he adopted Baptist views, and united with a Particular Baptist church at Reading. Later, having removed to Staines, Middlesex, on the Thames, he organized a Baptist church. In 1780 he went to London to obtain funds for his church, and while engaged in this service he was invited to remove to the metropolis, and establish a new interest there. He consented, and a church was organized at Greenwalk, Surry, near Blackfriar's Bridge, and to this church, several times removed, he continued to minister until his death, which occurred October 30, 1810. He was buried in Tottenham Court Road church cemetery, and the epitaph on his monument describes him as "endowed with an ardent zeal for the Redeemer's interest, an acute penetration, and vigor of mind seldom equaled. . . . His ministry was remarkably owned to the conversion of many."

The hymn by which he is best known is the following:

Jesus! thou art the sinner's friend;
As such I look to thee;
Now, in the fulness of thy love,
O Lord! remember me.

Remember thy pure word of grace, —
Remember Calvary;
Remember all thy dying groans,
And then remember me.

Thou wondrous Advocate with God!
I yield myself to thee;
While thou art sitting on thy throne,
Dear Lord! remember me.

Lord! I am guilty,—I am vile,
But thy salvation's free;
Then, in thine all-abounding grace,
Dear Lord! remember me.

In 1783, Burnham published "New Hymns on Divine Subjects." The volume contained 141 hymns, which in subsequent editions were increased to 452 hymns. The above hymn appeared in the first edition. As now printed, it is in an amended form. In 1796, John Asplund published in Boston an American edition of these "New Hymns." It is not a little strange that the best known of Burnham's compositions,

Jesus, thou art the sinner's friend,

is not found in this collection, which contains 320 of Burnham's hymns. In his preface Mr. Asplund says: "Without flattery, I think they are the best hymns I have ever seen, or been acquainted with, and therefore venture to recommend them to others."

JOHN NORMAN.

—— 1782.

In Dr. Rippon's well known "Selection" is a hymn on baptism, beginning

Thus it became the Prince of Grace,

to which is prefixed the name "Norman." The

author was almost certainly Rev. John Norman, concerning whom we are told in Rippon's "Annual Register" for 1791, that he was originally a member of the Baptist church at Wellington, Somerset, and studied at the Baptist College at Bristol. He began his ministry in 1777, as assistant to Rev. D. Turner, of Abingdon, and then for a short time ministered in the same capacity with Rev. Philip Gibbs, of Plymouth. In this place he died in the spring of 1782. Nothing further concerning him is known. His hymn, which often appears with the first verse omitted, is as follows:

Thus it became the Prince of Grace,
And thus should all the favored race
High heaven's behests fulfil;
For that the condescending God
Should lead his followers through the flood,
Was heaven's eternal will.

'T is not as led by custom's voice
We make their ways our favored choice,
And this with zeal pursue;
No! heaven's eternal sovereign Lord
Has, in the precepts of his word,
Enjoined us thus to do.

And shall we ever dare despise
The gracious mandate of the skies,
Where condescending heaven,
To sinful man's apostate race,
In matchless love, and boundless grace,
His will revealed has given?

Thou everlasting, gracious King,
Assist us now thy grace to sing,
And still direct our way,
To those bright realms of peace and rest
Where all the exulting tribes are blest
With one great choral day.

JOHN RIPPON.

1751–1836.

Dr. John Rippon was the compiler of Rippon's "Selection of Hymns," and was born in Tiverton, Devonshire, April 29, 1751. When sixteen years of age he was converted, and united with the Baptist church in Tiverton. In the following year, with a purpose to enter upon the work of the Christian ministry, he entered the Baptist College at Bristol, where he had as instructors Rev. Hugh Evans and his son Rev. Caleb Evans. In 1772, on the completion of his studies at Bristol, he was invited to preach in the pulpit of the Baptist church in Carter Lane, Tooley Street, London, which had been made vacant by the death of the celebrated Dr. John Gill in the autumn of the preceding year. The result was that he received a call to the pastorate, and he was ordained pastor of the church November 11, 1773. The church had been under the pastoral care of Dr. Gill fifty-four years, and Dr. Rippon retained the pastorate until his death, December 17, 1836, a period of sixty-three years. He had not the learning of his predecessor, but he possessed popular gifts of a high order, and his ministry was eminently a successful one. At the time of the erection of the present London Bridge, compelled to seek a new location, the church erected a house of worship in New Park Street. It was to this church of Gill and Rippon that Mr. Spurgeon was called when he began his work in London.

The first edition of Rippon's "Selection" appeared in 1787. It was entitled "A Selection of Hymns from the Best Authors, intended to be an appendix to Dr. Watts' Psalms and Hymns." Of this collection of hymns, more than thirty editions were published in England, and many in this country. Dr. Rippon was a great admirer of Dr. Watts, and in 1798, "in con-

sequence of the numerous errors which have crept into almost all the late editions of Dr. Watts' Psalms and Hymns," Dr. Rippon published an improved edition of Dr. Watts' productions. "An Arrangement of the Psalms, Hymns and Spiritual Songs of the Rev. Isaac Watts, D.D.," followed in 1801, in which the division into first, second and third books disappeared, and the contents were disposed according to subjects, as in his own "Selection." In the announcement it was stated that the profits of this "arranged edition" would be "applied to the encouragement of village preaching, among the different denominations of Christians, to assist ministers of a small income, and to other benevolent purposes." Dr. Hatfield ("Poets of the Church," p. 509) says. "It is probably the most accurate edition of Dr. Watts' book ever published." When Rev. James M. Winchell prepared his "Arrangement of the Psalms, Hymns and Spiritual Songs of the Rev. Isaac Watts, D.D.,"—a work used in Baptist churches in this country very extensively before the publication of the "Psalmist,"—he acknowledged his indebtedness to Dr. Rippon's earlier work. In 1810, Dr. Rippon published "An Index of all the Lines in Watts' Hymns and Psalms."

Of Dr. Rippon's other works mention should be made of his edition of Dr. John Gill's "Exposition of the Old and New Testaments," with a memoir prefixed, and also of his "Baptist Annual Register," from 1790 to 1802.

Dr. Rippon contributed several hymns to his own "Selections," but as they are undesignated, it is difficult of course now to distinguish them. In the "Calvary Selection of Spiritual Songs," the hymn commencing

As when in silence vernal showers,

is ascribed to Rippon. In the "Selection," this hymn commences

As showers on meadows newly mown,

and the hymn has six stanzas. In his "Memoirs of Hymn Writers and Compilers," Mr. John Gadsby, referring to Dr. Rippon, says, "I think the hymn

Here, Lord, my soul convicted stands,

was his own, as I cannot find it in any book earlier than his 'Selection.'" The hymn is as follows:

Here, Lord, my soul convicted stands
Of breaking all thy ten commands;
And on me justly might 'st thou pour
Thy wrath in one eternal shower.

But, thanks to God! its loud alarms
Have warned me of approaching harms;
And now, O Lord! my wants I see;
Lost and undone, I come to thee.

I see, my fig-leaf righteousness
Can ne'er thy broken law redress;
Yet in thy gospel plan I see
There 's hope of pardon e'en for me.

Here I behold thy wonders, Lord!
How Christ hath to thy law restored
Those honors, on th' atoning day,
Which guilty sinners took away.

Amazing wisdom, power and love,
Displayed to rebels from above!
Do thou, O Lord! my faith increase
To love and trust thy plan of grace.

JOHN ADAMS.

1751–1835.

John Adams was a native of Northampton, where he was born in 1751. In early life he was apprenticed to an ironmonger. When eighteen years of age

he united with the Baptist church in Northampton, of which Rev. John Collett Ryland was pastor. In middle life, on account of a change of views, he was excluded from the church. Later, having retired from business, he removed to London, and subsequently to Olney and Newton Blossomville. Subsequently he returned to Northampton, where he died May 15, 1835.

His first hymns were published in the "Gospel Magazine" in 1776. One of his hymns, commencing

Jesus is our great salvation,

is ascribed in the "Service of Song" to "S. P. R., 1777." It was written, however, by John Adams. As found in Rippon's "Selection" (108) it is as follows:

Jesus is our great salvation,
Worthy of our best esteem!
He has saved his favorite nation;
Join to sing aloud to him;
He has saved us,
Christ alone could us redeem.

When involv'd in sin and ruin
And no helper there was found,
Jesus our distress was viewing,
Grace did more than sin abound;
He has called us,
With salvation in the sound.

Save us from a mere profession!
Save us from hypocrisy;
Give us, Lord, the sweet possession
Of thy righteousness and thee;
Best of favors!
None compared with this can be.

Let us never, Lord, forget thee;
Make us walk as pilgrims here;
We will give thee all the glory
Of the love that brought us near;
Bid us praise thee,
And rejoice with holy fear.

Free election, known by calling,
Is a privilege divine;
Saints are kept from final falling,
All the glory, Lord, be thine;
All the glory,
All the glory, Lord, be thine.

Other hymns by Mr. Adams have appeared in various selections, and he left many hymns which have never been published.

JOHN RYLAND, D.D.

1753–1825.

Early in Benjamin Beddome's ministry at Bourton-on-the-Water, occurred the conversion of a farmer's son, a young man of eighteen, John Collett Ryland. Young Ryland studied at Bristol, then entered the Christian ministry, and after a pastorate of thirteen years at Warwick, became pastor of the Baptist church in Northampton, where he labored with great success twenty-seven years. His son, John Ryland, was born January 29, 1753, during the Warwick pastorate. John Collett Ryland was a good scholar, and like many of his brethren in the ministry, he supported himself in part by receiving into his family a number of students. He was also the tutor of his son. In August, 1764, he thus writes concerning him: "John is now eleven years and seven months old. He has read Genesis in Hebrew five times through; he read through the Greek New Testament before nine years old. He can read Horace and Virgil. He has read through Telemachus in French. He has read through Pope's Homer, in eleven volumes; read Dryden's Virgil in three volumes. He has read Rollins'

Ancient History, ten volumes octavo, and he knows the Pagan mythology surprisingly."

September 11, 1767, the elder Ryland had the pleasure of baptizing his son. The latter seems to have had his thoughts early directed to the work of the Christian ministry, and he commenced preparatory studies under the direction of his father. He preached his first sermon on Sunday, January 27, 1771, two days before he completed his eighteenth year. For ten years he assisted his father in the family school he had established on coming to Northampton, and preached each Sabbath, either in Northampton or in some one of the surrounding villages. June 8, 1781, he was ordained, and became his father's assistant in the pastorate of the Northampton church. When his father removed to Enfield, near London, November 11, 1785, John Ryland became sole pastor of the church. His ministry at Northampton was greatly blessed. In company with Carey, Andrew Fuller and others, he aided in the organization of the Baptist Missionary Society, at Kettering, October 2, 1792. His is the first name appended to the resolutions adopted that day, and he was one of those whose subscriptions for the work then commenced amounted to £13 2s. 6d.

In April, 1792, Mr. Ryland received an invitation to the pastorate of the Broadmead Baptist church, Bristol, and also to the presidency of the Baptist college there, as the successor to Dr. Caleb Evans. It seems to have been difficult for him to break the ties that bound him to Northampton, for it was not till 1794, that he accepted the call to Bristol, and removed to that place. Here he did a work honorable to himself and most useful to his brethren. His influence was widely felt. In addition to his other labors he was appointed secretary of the Baptist Missionary Society on the death of Andrew Fuller, and he discharged the duties of this office several years. He died May 25, 1825, after uttering the words, "No

more pain." His funeral sermon was preached by the celebrated Robert Hall.

In a tribute to his memory John Foster says: "He excelled very many deservedly esteemed preachers in variety of topics and ideas. To the end of his life he was a great reader, and very far from being confined to one order of subjects, and he would freely avail himself of these resources for diversifying and illustrating the subjects of his sermons. The readers of the printed sketches of his sermons, who never heard him, can have no adequate idea of the spirit, force and compulsion on the hearer's attention, with which the sermons were delivered."

In 1792, Mr. Ryland received the honorary degree of Doctor of Divinity from Brown University. Of his published works, which for the most part consist of occasional discourses, mention should be made of his "Memoirs of the Rev. R. Hall, of Arnsby," "A Candid Statement of the Reasons which induce the Baptists to Differ in Opinion and Practice from so many of their Christian Brethren," and "The Work of Faith, the Labor of Love, and the Patience of Hope Illustrated in the Life and Death of the Rev. Andrew Fuller, of Kettering."

The late Mr. Daniel Sedgwick prepared a reprint of Dr. Ryland's hymns, ninety-nine in number. They were composed at different periods of his life, from his twentieth year to his death. One of his most familiar hymns was written December 30, 1773, and appeared in the "Gospel Magazine" for May, 1775. As first printed, it contained nine stanzas, commencing,

> When Abram's servant to procure
> A wife for Isaac went,
> Rebecca met, his suit preferred,
> Her parents gave consent.

In Rippon's "Selection," first edition, this note was appended to the hymn: "This hymn may begin at the sixth verse." This verse is as follows:

In all my Lord's appointed ways
My journey I 'll pursue;
Hinder me not, ye much-loved saints,
For I must go with you.

With this verse the hymn begins in modern collections ("Psalmist," 812, "Service of Song," 742, "Calvary Selection of Spiritual Songs," 816, and "Baptist Hymnal," 53). The following story is told of this hymn: "Several stage coaches daily passed through the town [Northampton]; and as the good pastor lived at no great distance from the inn where they exchanged horses, he continued to meet every evangelical minister who passed through the town, and not unfrequently almost compelled them to stay a day on the road, that they might give his people a sermon in the evening. On one occasion he had thus treated a brother in the ministry, who most reluctantly yielded, and appeared in the pulpit with the text, 'Hinder me not'; Gen. xxiv. 56. Dr. Ryland, as is still customary in England, sat in the desk below the pulpit to read the hymns; and as his brother proceeded, every 'head of discourse' was 'turned into poetry,' which at the end of the sermon was duly read, and a portion of it sung." At the time this hymn was composed Ryland had preached more or less for two years; but he was not made his father's assistant until eight years after, and, as Dr. Hatfield suggests, the story is evidently an apocryphal one.

One of Dr. Ryland's hymns, commencing

Lord, teach a little child to pray,

was written for the dying daughter of Rev. Andrew Fuller, at her father's request, and mingled with her prayers was often repeated by her in her last hours.

Of the following hymn, Dr. Ryland, on the original manuscript, wrote: "I recollect deeper feelings of mind in composing this hymn than perhaps I ever felt in making any other:"

O Lord, I would delight in thee,
And on thy care depend;
To thee in every trouble flee,
My best, my only friend.

When all created streams are dried,
Thy fulness is the same;
May I with this be satisfied,
And glory in thy name.

Why should the soul a drop bemoan,
Who has a fountain near,
A fountain which will ever run
With waters sweet and clear?

No good in creatures can be found,
But may be found in thee;
I must have all things, and abound,
While God is God to me.

Oh, that I had a stronger faith,
To look within the veil,
To credit what my Savior saith,
Whose words can never fail!

He that has made my heaven secure,
Will here all good provide;
While Christ is rich, can I be poor?
What can I want beside?

O Lord, I cast my care on thee;
I triumph and adore;
Henceforth my great concern shall be
To love and please thee more.

This hymn was written December 3, 1777. The third, fourth, and fifth stanzas are omitted in most collections. Another hymn by Dr. Ryland will long have a place in our hymn books. It was written August 1, 1777, and commences,

Sovereign Ruler of the skies,
Ever gracious, ever wise,
All my times are in thy hand,
All events at thy command.

JOHN DEACON.

1757–1821.

About the middle of the last century, there lived at Ratby, in Leicestershire, not far from Charnwood Forest, an agricultural laborer, whose name was Samuel Deacon. He was converted to God through the instrumentality of one of Lady Huntingdon's itinerating preachers. He became pastor of a church at Barton, near Market Bosworth, which was the mother of nearly all the General Baptist churches in the midland counties of England. This Samuel Deacon, sometimes called the elder, had two sons, Samuel and John, half brothers, who both became preachers and hymn writers. Of Samuel an account has already been given.

John Deacon was born 1757, in what month is unknown. He joined the church at Barton in early life, and was taught the business of clock and watch making; but developing gifts for the ministry, he was sent to London to study under Dan Taylor, the most learned minister at that time among the General Baptists. At the completion of his studies, he became pastor of the church in Friar Lane, Leicester, a post which he occupied, with one brief, unhappy interval, very usefully, until his death, March 10, 1821. During his last illness he was frequently visited by the celebrated Robert Hall, then minister in Leicester, and was much refreshed by his conversation and prayers.

In 1800, Mr. Deacon compiled and published a hymn book, which, with some additions and alterations, was extensively used in the General Baptist churches until 1851. In the editions which appeared subsequently to 1804, eleven of his own hymns were included, all intended for use at Sunday-school anniversaries. He left in manuscript about thirty others, which had been sung at his own chapel on special

occasions. None of his hymns, however, have been introduced into other collections. The following is founded on Psalm viii. 12:

Eternal Sovereign of the skies,
How wondrous is thy name;
Through earth and heaven thy glories rise,
And spread thy matchless fame.

The sons of Adam, old and young,
Shall own thy boundless sway;
And babes, with feeble, artless tongue,
Their cheerful tribute pay.

Children shall in thy temple crowd,
And shout with loud accord,
Hail, Son of David, Son of God!
Hosanna to the Lord!

ALICE FLOWERDEW.

1759–1830.

Mrs. Alice (not Anne, as in some collections) Flowerdew, was a native of England, but nothing is known concerning her birthplace or early life. Her husband, Daniel Flowerdew, held a government position in Jamaica a few years, and late in the last century returned to England with his wife, where he died in 1801. Mrs. Flowerdew then established a boarding-school for young ladies at Islington, near London. Her "Poems on Moral and Religious Subjects" appeared in 1803, third edition in 1811. In the preface to the first edition she says that these poems were "written at different periods of life — some indeed at a very early age, and others under the very severe pressure of misfortunes, when my pen had frequently given that relief, which could not be

derived from other employments." She attended the ministry of Rev. John Evans, D.D., pastor of the General Baptist church in Worship Street, and is said to have shared his Arian views. From Islington, in 1814, she removed her boarding-school to Bury Street, Edmunds, and subsequently to Ipswich, where she died. She was buried at Whitton, a few miles from Ipswich. The following is the inscription upon her tomb: "Sacred to the memory of Mrs. Alice Flowerdew, who died September 23, 1830, aged 71 years."

The hymn by which she is best known, and which is still found in many collections, is the following harvest hymn, sometimes erroneously ascribed to John Needham:

Fountain of mercy! God of love!
How rich thy bounties are!
The rolling seasons, as they move,
Proclaim thy constant care.

When in the bosom of the earth
The sower hid the grain,
Thy goodness marked its secret birth,
And sent the early rain.

The Spring's sweet influence was thine,
The plants in beauty grew;
Thou gav'st refulgent suns to shine,
And mild refreshing dew.

These various mercies from above
Mature the swelling grain;
A yellow harvest crowns thy love,
And plenty fills the plain.

Seed time and harvest, Lord, alone
Thou dost on man bestow;
Let him not then forget to own
From whom his blessings flow!

Fountain of love! our praise is thine;
To thee our songs we'll raise,
And all created Nature join
In sweet harmonious praise.

JAMES UPTON.

1760–1834.

James Upton was born at Tunbridge Wells, September 15, 1760. At the age of sixteen he removed to Waltham Abbey, Essex, where he soon came under religious influences, and at the age of eighteen he united with the Baptist church in that place. Among the helps to a Christian life which were blessed to him he makes especial mention of Watts' "Psalms and Hymns." He seems early to have devoted himself to the work of the Christian ministry, and February 20, 1785, he preached his first sermon at Waltham Abbey, from 1. Cor. xv. 10. June 27, 1786, he was ordained pastor of the Baptist church in Greenwalk, afterward Church Street, Blackfriars, London. The membership of the church at that time was only twelve, and the congregation very small, but the work of the new pastor was greatly blessed, and in 1800, the membership of the church had increased to about two hundred and ninety, and made the work of enlarging the meeting-house a necessity, there not being room for the members comfortably to sit down at the Lord's table. Mr. Upton, greatly beloved and honored, remained pastor of the church until his death, September 22, 1834, a period of forty-eight years.

In 1798, he published "A Serious Address on Certain Important Points of Evangelical Doctrine and of Christian Duty," and in 1814, "A Collection of Hymns, designed as a New Supplement to Dr. Watts' Psalms and Hymns," consisting of 422 selections from various authors, including some originals. One of these (277), generally attributed to him, is the following:

Come, ye who bow to sovereign grace,
  Record your Savior's love;
Join in a song of grateful praise
  To him who rules above.

Once in the gloomy grave he lay,
But by his rising power,
He bore the gates of death away;
Hail, mighty Conqueror!

Here we declare in emblem plain,
Our burial in his grave;
And since in him we rose again,
We rise from out the wave.

JONATHAN FRANKLIN.

1760–1833.

Rev. JONATHAN FRANKLIN was born November 10, 1760. His first settlement as pastor was at Croydon, where he served the Baptist church until 1808, when he removed to London, and became pastor of the Red-Cross-Street Chapel. Here he remained until his death, which occurred May 3, 1833. Mr. Franklin was the author of a large number of hymns (he published "Hymns and Spiritual Songs" in 1801), of which the best known is the following:

In mounts of danger and of straits,
My soul for his salvation waits;
Jehovah-jireh will appear,
And save me from my gloomy fear.

He in the most distressing hour,
Displays the greatness of his power;
In darkest nights he makes a way,
And turns the gloomy shade to day.

Jehovah-jireh is his name;
From age to age he proves the same;
He sees when I am sunk in grief,
And quickly flies to my relief.

The Lord Jehovah is my guide;
He does and will for me provide;
And in the mount it shall be seen
How kind and gracious he has been.

JOSEPH SWAIN.

1761–1796.

Rev. Joseph Swain was born in Birmingham in 1761. Left an orphan in early life, he was apprenticed to an engraver in London, where he was subjected to evil influences by worldly associates. Serious thoughts, however, at length took hold of his mind, and having bought a Bible, he was led by reading the Scriptures to choose the better part. Finding a new joy in Christian song, he began to write hymns in order to give expression to his own devout sentiments. May 11, 1783, he was baptized by Dr. John Rippon, and having become a member of Dr. Rippon's church in Carter Lane, Southwark, he devoted himself to active service for his Master. Thus were developed gifts which gave promise of usefulness in the Christian ministry, and he entered upon a course of preparation for that work. June 2, 1791, he was called to take charge of a mission in East Street, Walworth, London. The mission grew into a church, which was organized in December following. Mr. Swain's ordination occurred in Dr. Rippon's church, February 8, 1792. In Rippon's "Register," Vol 1, p. 522, is the following quaint account of this service:

"After singing, Mr. Upton, of Greenwalk, prayed. Mr. Timothy Thomas described a Gospel church, made some very candid remarks on the imposition of hands in ordinations, and proposed the usual questions to the church and the ministry. These being satisfactorily answered, Mr. Swain read his confession of faith. Mr.

Booth prayed the ordination prayer, laying on hands with Dr. Rippon, Mr. Smith, of Eagle Street, etc. Mr. Rippon gave the charge, Mr. Button addressed the church from Eph. v. 15: 'See then that ye walk circumspectly,' etc. Mr. Smith prayed the last prayer. Mr. John Giles conducted the praises of God, at proper intervals, by lining out two or three verses at a time, from different hymns, also part of Dr. Watts' 132d Psalm, and the whole 410th hymn of Mr. Rippon's 'Selection,'

Let Zion's watchmen all awake."

Mr. Swain's ministry was greatly blessed, and in a short time the membership of the church was increased from twenty-seven to two hundred. But his career of ministerial influence was brief. He died after a two weeks' illness, April 14, 1796, in the thirty-fifth year of his age.

His hymns, which have perpetuated his name, were published in 1792, under the title "Walworth Hymns." After his death, appeared (1797) his "Redemption, a Poem, with a Life of the Author"; also "Experimental Essays on Divine Subjects," in verse. The following familiar hymn is one of the writer's best:

How sweet, how heavenly is the sight,
When those that love the Lord,
In one another's peace delight,
And so fulfil his word!

When each can feel his brother's sigh,
And with him bear a part,
When sorrow flows from eye to eye,
And joy from heart to heart!

When, free from envy, scorn and pride,
Our wishes all above,
Each can his brother's failings hide,
And show a brother's love!

When love, in one delightful stream,
Thro' every bosom flows,
And union sweet, and dear esteem,
In every action glows!

Love is the golden chain that binds
The happy souls above;
And he 's an heir of heaven who finds
His bosom glow with love.

Joseph Swain was also author of the beautiful hymn

Brethren, while we sojourn here,
Fight we must, but should not fear.

JOB HUPTON.

1762–1849.

In a village on the borders of Needwood Forest, near Burton-on-Trent, Staffordshire, Mr. Hupton was born in March, 1762. In early life he received deep religious impressions from the teachings of a pious mother, yet he would not allow them to influence his life. On the contrary, he hardened his heart against them. From his early years, working at a forge, he passed his leisure hours in the society of evil companions; but the prayers of his mother followed him. When twenty-two years of age, while in a public house, his conscience was awakened, and he was led to see his lost condition. Shortly after, at Walsall, near Birmingham, the truth was still more deeply impressed upon him by a sermon preached by Rev. John Bradford, curate of Frilsham, Bedfordshire, one of Lady Huntingdon's preachers; but still he did not find acceptance with God. Anxious days followed, but at length, while at his forge, the darkness passed from

his mind as he was meditating upon the words of Isaiah, "Arise, shine, for thy light is come."

With his conversion there came a call to the Gospel ministry, and he spent a few months at Lady Huntingdon's college in Trevecca, Wales. For several years he devoted himself to evangelical work in different parts of the country. In September, 1794, having adopted Baptist views, he accepted a call to the pastorate of the Baptist church in Claxton, Norfolk. Here he had a long and useful ministry. He died October 19, 1849, having been a preacher of the Gospel more than sixty-four years.

From 1803, to 1809, he wrote much in poetry and prose for the Gospel Magazine. A few years before his death his prose contributions to the Magazine were brought together in a volume entitled "The Truth as it is in Jesus." His "Hymns and Spiritual Poems," with a brief memoir, were collected and published in 1861, by Mr. Daniel Sedgwick. "Some of his poetry," says Dr. Hatfield, "has great merit." Only one of his hymns has found its way into general use. This is herewith given, as altered by Dr. John Mason Neale in the Christian Remembrancer, No. 121. It is part of the "Hymn of Praise to the Redeemer," consisting of thirteen stanzas, beginning, "Come, ye saints, and raise an anthem."

Come ye faithful, raise the anthem,
  Cleave the skies with shouts of praise;
Sing to him who found the ransom,
  Ancient of eternal days;
God Eternal, Word Incarnate,
  Whom the Heaven of heavens obeys!

Ere he raised the lofty mountains,
  Formed the sea, or built the sky,
Love eternal, free and boundless,
  Forced the Lord of Life to die;
Lifted up the Prince of princes
  On the throne of Calvary.

If his people walk in darkness
Through the thickest clouds of night,
He, according to his promise,
Sends the pillar-beam of light;
Then they pass along his highway,
Turning not to left or right.

When the thirsty pant for water,
And no cooling streams are found,
He descends, like showers in spring-time,
Softening all the parched ground;
While the smitten Rock its torrents
Pours in ample streams around.

Hungry souls that faint and languish
By his boundless hand are fed!
Yes, he gives them food immortal!
Gives himself, the living Bread,
Gives the chalice of his passion,
Rich with blood on Calvary shed.

Trust him, then, ye fearful pilgrims, —
Who shall pluck you from his hand?
Pledged he stands for their salvation,
Who are fighting for his land,
Oh! that we, amidst his true ones,
Round his throne may one day stand!

SAMUEL PEARCE.

1766–1799.

On the coast of England, at Plymouth, in Devonshire, Samuel Pearce was born, July 20, 1766. When fifteen years of age he was deeply impressed with his need of a Savior, and a year later a sermon which he heard deepened these impressions, and he was led to Christ, the sinner's friend. Subsequently, having forgotten the source of his strength, he went astray, but

he was again led to the cross, and reverently, in an everlasting covenant, he gave himself to the service of his Master. Having decided to study for the ministry, he went to Bristol, where he entered the Baptist College, devoting himself, as opportunity offered, to evangelistic work in and around Bristol. In 1790, he became pastor of the Cannon Street Baptist church in Birmingham, where he was ordained August 18. Rev. Andrew Fuller offered the ordaining prayer, Dr. Caleb Evans, of Bristol, delivered the charge, and the sermon was preached by Rev. Robert Hall, senior, of Arnsby, from Deut. i. 38: "Encourage him." Mr. Pearce labored in Birmingham with great zeal and success until his death, October 10, 1799.

With Carey, Fuller and Ryland, Mr. Pearce was an earnest advocate of foreign missions, and his name is affixed to the resolutions adopted at the meeting of ministers at Kettering, October 2, 1792. He was also one of the contributors that day to the funds of the "Baptist Society for Propagating the Gospel among the Heathen," then and there organized. It was his desire to go to India with Carey, and so strong were his convictions of duty, and on the other hand so strong were the objections of his people, that he decided to leave with the Board the question whether he should go or remain. It was their opinion that he would be more useful to the cause of missions in England than in India, and they advised him to continue in his pastorate in Birmingham. Yielding to the judgment of his friends, he labored so long as life lasted, with untiring energy, to arouse in his brethren in England and Ireland a deeper interest in mission work among the heathen. In 1794, in a letter to Dr. Rogers, of Philadelphia, he urged the formation of an American Baptist Foreign Missionary Society. Though cut down in the prime of manhood, he left the record of a well-spent life, and his influence was long felt, not only in Birmingham, but in many parts of England.

Andrew Fuller wrote a biography of Mr. Pearce, in which he attributed to him the authorship of the hymn

In the floods of tribulation,

the date 1799. The hymn appeared in Rippon's "Selection" of 1800. Dr. Belcher says: "Perhaps the later editions of Rippon's 'Selection' of Hymns may be the latest volume of hymns which contains two sweet compositions [by Mr. Pearce],

'In the floods of tribulation,'

and

'The fabric of nature is fair.'"

We find the former, however, in Bickersteth's "Christian Psalmody," 1833, and in "A Selection of Hymns for the Use of our Baptist Congregations," London, 1838. It is also in Spurgeon's "Our Own Hymn Book," and it also appeared in the "Supplement to Winchell's Watts," Boston, 1832. The other hymn, containing fifteen verses, appears only in Rippon. Dr. Belcher says it was written in the author's sick chamber, not long before he died. I add the former:

In the floods of tribulation,
  While the billows o'er me roll,
Jesus whispers consolation,
  And supports my fainting soul;
    Hallelujah!
  Hallelujah! praise the Lord.

Thus the lion yields me honey,
  From the eater food is given,
Strengthened thus I still press forward,
  Singing as I wade to heaven,
    Sweet affliction,
  And my sins are all forgiven.

'Mid the gloom, the vivid lightnings
With increasing brightness play;
'Mid the thorn-brake, beauteous flowerets
Look more beautiful and gay;
Hallelujah!
Hallelujah! praise the Lord.

So, in darkest dispensations,
Doth my faithful Lord appear,
With his richest consolations
To reanimate and cheer;
Sweet affliction,
Thus to bring my Savior near.

Floods of tribulation heighten,
Billows still around me roar,
Those that know not Christ ye frighten,
But my soul defies your power;
Hallelujah!
Hallelujah! praise the Lord.

In the sacred page recorded
Thus the word securely stands,
"Fear not, I 'm in trouble near thee,
Nought shall pluck you from my hands."
Sweet affliction,
Every word my love demands.

All I meet I find assists me
In my path to heavenly joy;
Where, though trials now attend me,
Trials never more annoy.
Hallelujah!
Hallelujah! praise the Lord.

Blest then with a weight of glory,
Still the path I 'll ne'er forget,
But exulting, cry, it led me
To my blessed Savior's seat;
Sweet affliction,
Which has brought to Jesus' feet.

JOHN FOUNTAIN.

1767–1800.

But little is known concerning Mr. Fountain's early years. It is thought that London was his birth-place. He was a member of the Eagle Street Baptist church in that city, and in January, 1796, was recommended by the church to the committee of the Baptist Missionary Society for appointment under their auspices. He sailed from Gravesend, near the close of April, 1796, and joined William Carey in his mission work at Mudnabatty, Bengal, Carey having reached Bengal three years earlier. Mr. Fountain began to preach in Bengali in June, 1798. The same year he translated a hymn written in Bengali by William Carey, commencing

Jesus now have pity on me.

This hymn was published in England in Rippon's "Register," Vol. 3, p. 170. The East India Company refusing in October, 1799, to allow Mr. Marshman and his associates who had just arrived from England to join Carey and Fountain at Mudnabatty, which was about four hundred miles from the coast, the latter came down to Serampore and placed themselves under Danish protection. Here they established their mission, receiving many kindnesses from the Governor, Col. Bie. Writing from Serampore, May 14, 1800, Mr. Fountain said:

"Somebody must make a beginning, and to us it appears no small grace, that Jehovah hath appointed us to this work. We shall lay the foundation, and our successors will see the building rise. How soon soever death may put a period to my labors, it will surely yield some consolation to my soul in its departing moments, that I have borne witness for Christ among

the heathen, and assisted in translating the word of life into the language of Bengal."

Little did he think that his course was so nearly finished. He died August 20, 1800. On his death-bed he suggested the following as an epitaph:

JOHN FOUNTAIN,

Missionary to the Indies,

aged 33.

"A sinner saved by grace."

In Rippon's "Register," Vol. 3, p. 430, is a hymn by Mr. Fountain, with this prefatory note: "Missionary Thanks, Sung on Thanksgiving Day, 24th April, 1800. The day on which the missionaries and their wives joined the Baptist church in Bengal." It commences,

This day be sacred to the Lord,
While we in grateful lays
Recite the wonders of his love,
And tune our hearts to praise.

The following hymn, also written by Mr. Fountain, appeared first in Rippon's "Selection." It has a place in Mr. Spurgeon's "Our Own Hymn Book" (519), and also in some Baptist collections in this country:

Sinners, you are now addresséd
In the name of Christ our Lord;
He hath sent a message to you,
Pay attention to his word;
He hath sent it,
Pay attention to his word.

Think what you have all been doing,
Think what rebels you have been;
You have spent your lives in nothing
But in adding sin to sin;
All your actions
One continued act of sin.

Yet your long abuséd Sovereign
Sends to you a message mild,
Loth to execute his vengence,
Prays you to be reconciled;
Hear him woo you,—
Sinners now be reconciled.

Pardon now is fully published
Through the Mediator's blood;
Who hath died to make atonement
And appease the wrath of God!
Wondrous mercy!
See it flows through Jesus' blood!

In his name you are entreated
To accept this act of grace;
This the day of your acceptance,
Listen to the terms of peace;
Oh delay not,
Listen to the terms of peace.

Having thus, then, heard the message,
All with heavenly mercy fraught,
Go, and tell the gracious Jesus
If you will be saved or not;
Say, poor sinner,
Will you now be saved or not?

JOSHUA MARSHMAN.

1768–1837.

Dr. Marshman was born at Westbury Leigh, Wiltshire, April 20, 1768. In early life he evinced a fondness for books and study. In 1794, he accepted the charge of a school connected with the Broadmead Baptist church, Bristol, and not long after he was baptized, and united with the church. At the same time he entered the theological seminary at Bristol, and de-

voted himself to the Hebrew, Syriac, and other languages. Becoming interested in Dr. Carey's work in India, he and his wife, in 1799, offered themselves for missionary service, and sailed May 29, for India. They landed at Serampore October 13, and the mission was established there, Dr. and Mrs. Marshman opening a boarding-school to aid them in the prosecution of their work. In 1806, Dr. Marshman commenced the study of the Chinese language for the purpose of translating the Scriptures into that tongue. In 1814, he published his "Key to the Chinese Language," and in fifteen years from the time he commenced his study of the language he completed the publication of the first portion of the Scriptures in the Chinese language, consisting of the book of Genesis, the four Gospels, and Paul's Epistles to the Romans and Corinthians. In 1826, he visited England, and returned to India in 1829.

His principal works, aside from those already mentioned, are a "Dissertation on the Characters and Sounds of the Chinese Language" (1809), "The Works of Confucius, containing the Original Text, with a Translation" (1811), and "A Defence of the Deity and Atonement of Jesus Christ" (1822). He also assisted Dr. Carey in the preparation of a "Sanskrit Grammar," and a "Bengalee and English Dictionary." An abridgement of the latter he published in 1827.

He died December 5, 1837, and was buried in the cemetery at Serampore, by the side of his illustrious colleagues, Carey and Ward. In 1811, Brown University conferred upon him the honorary degree of Doctor of Divinity.

Dr. Marshman translated into English the well known hymn by Krishnu Pal, commencing

O thou, my soul, forget no more.

He was the author, also, of the following hymn:

Hail, precious book divine!
  Illumined by thy rays,
We rise from death and sin
  To speak the Savior's praise;
The shades of error, dark as night,
Vanish before thy radiant light.

We bless the God of grace,
  Who hath his word revealed
To earth's bewildered race,
  So long in darkness held.
His love designs; his people pray;
His providence prepares the way.

Now shall the heathen learn
  The glories of our King;
And from their idols turn
  Jehovah's name to sing;
Diffusing heavenly light around,
This book shall Satan's power confound.

Deign, gracious Savior, deign
  To smile upon thy word;
Let millions now attain
  Salvation from the Lord;
Nor let its growing conquests stay,
Till earth exult to own thy sway!

WILLIAM WARD.

1769–1823.

One of the celebrated triumvirate at Serampore, Mr. Ward was born at Derby, England, October 10, 1769. He learned the printer's trade in his native town, and subsequently became editor of the Derby Mercury. Afterward he edited papers in Stafford and Hull. In August, 1796, during his residence in Hull, he united with the Baptist church there. It was believed that

he could best promote the cause of his master by devoting himself to the work of the Christian ministry, and a benevolent friend offered to pay his expenses during his preparatory course. He accordingly renounced journalism and gave himself to theological study under the direction of Rev. Dr. Fawcett, at Ewood Hall, Yorkshire. A few months afterward, learning that the Baptist Missionary Society wished to secure a missionary printer, in order to publish the Bengalee translation of the Scriptures, Mr Ward offered his services for that purpose, together with the preaching of the Gospel to the heathen, as opportunity offered; and May 29, 1799, in company with Joshua Marshman, William Grant, Daniel Brunsdon, and their families, he sailed for India. Grant died at Serampore, October 31, 1799, soon after their arrival, and in Rippon's "Register," Vol. 3, pp. 225, 226, Mr. Ward, in verse, pays a tribute to the memory of his companion, who, it seems, had once been a scoffer at Christianity; but grace had subdued his heart. From it these lines are taken:

No longer now he doubts the word of God,
Nor madly tramples on the Savior's blood;
He feels the power and majesty divine
Which shine in every page, in every line;
Wonders he ne'er beheld the scene before,
And longs to bear the news to every shore.

To prove the change divine, his prayer is heard;
To India's shore he bears the heavenly word;
Jesus accepts the soul his grace has won;
On India's plains arrived, his work is done;
Content, the way to heathen lands is shown,
He follows Mercy to the world unknown.

Mr. Ward printed, at Serampore, the Bengalee New Testament and other translations, and wrote "An account of the Writings, Religion, and Manners of the Hindoos," which was published at Serampore in 1811, and was reprinted in England and America. It was a work of great value, and such it still remains. In

1819, Mr. Ward visited England, where he was most heartily welcomed as the first missionary who had returned to tell the story of the triumphs of the cross in India. He also visited Holland, and subsequently the United States, where he spent three months, deepened the missionary interest in the churches, and received for the college at Serampore contributions to the amount of ten thousand dollars. He returned to India in 1821, and died, after a short illness, March 7, 1823, aged fifty-three years.

The missionary hymn, commencing

> Great God, the nations of the earth
> Are by creation thine,

is sometimes attributed to Mr. Ward (Psalmist, p. 862), but it is part of a hymn, of forty-six stanzas, by Thomas Gibbons, D.D., the biographer of Dr. Watts, and is found with his name attached in his collection of 1769. He is, however, the author of the following hymn:

> Oh, charge the waves to bear our friends
> In safety o'er the deep;
> Let the rough tempest speed their way,
> Or bid its fury sleep.
>
> Where'er thy sons proclaim good news
> Beneath the Banyan's shade,
> Let the poor Hindoo feel its power,
> And grace his soul pervade.
>
> O let the heavenly Shaster spread;
> Bid Brahmans preach the word;
> And may all India's tribes become
> One caste to serve the Lord!

In Rippon's "Selection" these stanzas are the 8th, 9th, and 10th of a hymn, the first seven verses of which are by Dr. Thomas Gibbons. In a note Dr. Rippon says: "Verses 8, 9, and 10 of the hymn were written off Margate, by Mr. William Ward, one of the Baptist missionaries, on their departure for India, May 29, 1799."

HENRY PAICE.

The earliest mention of Henry Paice is in Dr. Rippon's "Register," in an account of his ordination, May 13, 1795, as pastor of the Particular Baptist church at Waddesdon Hall, Bucks. Five years afterward he had removed to Aylesbury, in the same county, but the church there being unable to support him, Mr. Paice, in 1800, accepted an invitation to Broseley, in Shropshire. July 29, 1824, he was recognized as pastor at High Wycombe, Bucks, from which place he removed, a few years later, to Pimlico, London. His subsequent history cannot now be traced.

During his residence at Broseley he published a collection of one hundred and sixty-nine hymns, chiefly selected from the periodicals of that day, but including eight with the letter P. affixed, which are believed to be his own. Mr. Paice's book has no date, but was printed and sold by William Smith, at Ironbridge, which is near Broseley, and sold also by the editor at Broseley. The probable date is about 1804.

The only one of Mr. Paice's hymns which has found a place in other collections, is one commencing

Great source of uncreated light.

The last three stanzas, with the first word altered, appear as a short hymn in the "Selections" of Gadsby, Denham and Stevens. A better selection, perhaps, would have been the following:

O be not angry, Lord,
And I, though dust, will speak;
If thou, ere long, dost not return,
This wounded heart will break.

Within thy sacred courts,
With rapture have I heard
The whispers of thy love, and felt
The comforts of thy word.

But ah! those days are fled,
And I begin to fear,
Lest those sweet gentle sounds of thine
No more should charm mine ear.

Creatures can ne'er supply
His presence whom I love;
Had I the utmost they could give,
My soul would empty prove.

Scatter this darkness, Lord,
And bid these shadows flee;
And deign, thou Sun of Righteousness,
Again to shine on me.

Thus shall my soul, revived,
Confess thy saving power;
Shall tune her long-neglected harp,
Her Jesus to adore.

WILLIAM GADSBY.

1773–1844.

Rev. William Gadsby was born in Attleborough, Warwickshire, about January 3, 1773. His parents were poor, and he was apprenticed to a ribbon weaver when thirteen years of age. An execution which he witnessed in 1790, impressed him deeply, and he abandoned his previous course of life. Having passed through various experiences, he was baptized in 1793, and united with the Baptist church at Coventry. In 1798, he commenced to preach, and two years later a chapel was built for him at Hinckley. In 1805, he accepted the pastorate of the Baptist church in St. George's Road, now called Rochdale Road, Manchester, where he ministered until his death, January 27, 1844. His labors were abundant in all the country around,

and he is said to have preached twelve thousand sermons.

In 1814, he published his "Nazarene Songs," and also his "Selection of Hymns." In 1838, a new edition of the latter, with a supplement, appeared. In 1846-7, all of Hart's hymns which were not included in earlier editions, were added, and in 1849-50, a second supplement, by Mr. Philpot, was added, increasing the whole number to more than eleven hundred. Mr. Gadsby also published a "Selection of Hymns for Sunday Schools."

In the appendix to Jones and Allison's "Selection of Psalms and Hymns" (4th Ed., Philadelphia, 1819) are four hymns by William Gadsby, including the following from his "Nazarene Songs":

Once more, dear God of grace,
Thine earthly courts we tread;
We come to see thy face,
And banquet with our head.
We long, we faint, we pant for thee
And hope that with us thou wilt be.

Though base and vile we are,
No goodness have to bring;
We cannot well despair,
While Jesus is our King.
He welcomes all by sin oppressed,
Upon his grace to come and feast.

With Christ we would be fed,
By faith upon him live,
We wish no other bread,
And thou hast this to give;
Lord, fill us well with this rich food,
And let us drink thy precious blood.

Mr. Gadsby was the father of John Gadsby, author of "Memoirs of Hymn Writers and Compilers" (2d Ed., London, 1855).

JOHN BURTON.

1773–1822.

This writer is known as John Burton, senior, to distinguish him from another hymn writer of the same name, who was born in 1803. He was probably a native of Nottingham, and was born February 26, 1773. He seems early to have become interested in Sunday-school work, and his first hymns were written for the school in which he was a teacher. A volume of his hymns was published in 1802, under the title, "The Youth's Monitor in Verse. In a Series of Little Tales, Emblems, Poems, and Songs, Moral and Divine." His "Hymns for Sunday-schools, or Incentives to Early Piety," in two parts, followed, the second in 1806. The first contained thirty-six hymns, and the second sixty. In 1810, he published a collection of hymns adapted for Sunday-schools, containing one hundred and twenty-one hymns, some of which were his own. The Nottingham collection reached its twentieth edition in 1861. Ten of his hymns are found in "The Voice of Praise," published by the London Sunday-school Union. Mr. Burton was the author of "The Nottingham Sunday-school Union Spelling Book," "The Young Plantation," in verse, "The Shrubbery," and other works for the young.

He removed to Leicester about the year 1813, and there enjoyed the friendship of Robert Hall, who wrote the preface to one of his books. He died June 24, 1822, leaving an unpublished volume of hymns for village worship.

One of his hymns, commencing

> Holy Bible! book divine!
> Precious treasure! thou art mine,

first appeared in the Evangelical Magazine for 1805, and was signed "J. B. Nottingham." A son, born in

1808, relates that he was taught this hymn by his father before he was able to read.

One of his best known hymns is the following:

Time is winging us away
To our eternal home;
Life is but a winter's day,—
A journey to the tomb.
Youth and vigor soon will flee,
Blooming beauty lose its charms;
All that 's mortal soon shall be
Enclosed in death's cold arms.

Time is winging us away
To our eternal home;
Life is but a winter's day,—
A journey to the tomb;
But the Christian shall enjoy
Health and beauty soon above,
Where no worldly griefs annoy,
Secure in Jesus' love.

Another favorite hymn by the same writer begins

O thou that hearest prayer,
Attend our humble cry,
And let thy servant share
Thy blessing from on high;
We plead the promise of thy word;
Grant us thy Holy Spirit, Lord.

WILLIAM W. HORNE.

1773–1826.

Not much is known concerning this hymn writer. He was born at Gissing, Norfolk, in 1773. Having devoted himself to the work of the Gospel ministry, he became pastor of the Baptist church at Yarmouth,

and afterward at Leicester. About 1806, he removed to London, where he preached to two churches in the eastern part of the metropolis. These churches, shortly before his death, were united in the Ebenezer Chapel, Commercial Road. He died July 27, 1826, aged fifty-two.

His "Sion's Hymns of Praise" contains ninety-eight hymns, written by Mr. Horne. Of these the following are found in Gadsby's, Denham's and other selections:

"Union with Christ the Lord,"

"We sing the Sabbath of the Lord,"

"Jesus, thou alone canst save,"

"The God of grace delights to hear,"

"Sing to the Lord, whose matchless love,"

"Draw near, ye saints, with sweetest praise,"

also the following:

Death is no more a frightful foe,
Since I with Christ shall reign;
With joy I leave this world of woe,
For me to die is gain.

To darkness, doubts and fears, adieu!
Adieu, thou world so vain;
Then shall I know no more of you;
For me to die is gain.

No more shall Satan tempt my soul,
Corruptions shall be slain,
And tides of pleasure o'er me roll;
For me to die is gain.

Nor shall I know a Father's frown,
But ever with him reign,
And wear an everlasting crown;
For me to die is gain.

Sorrow for joy I shall exchange,
Forever freed from pain,
And o'er the plains of Canaan range;
For me to die is gain.

Fain would my raptured soul depart,
Nor longer here remain,
But dwell, dear Jesus, where thou art;
For me to die is gain.

MARIA GRACE SAFFARY.

1773–1858.

This writer of many beautiful hymns was the second wife of Rev. John Saffary, pastor of the Baptist church in Salisbury, Wiltshire. In her earlier years she published a short poem and romance. Some of her hymns she contributed to the "Baptist Magazine," and two were included in Dr. Liefchilds' "Hymns Appropriated to Christian Union, Selected and Original," London, 1846. In 1834, Mrs. Saffary made a collection of her hymns, which she published under the title, "Poems on Sacred Subjects." Her husband was pastor of the church in Salisbury thirty-five years, and his son succeeded him in the pastorate.

One of Mrs. Saffary's best hymns commences

God of the sunlight hours! how sad.

A baptismal hymn begins

Savior, we seek the watery tomb.

Another baptismal hymn, found in most of our collections, though with some variations, was written before 1818, as a son says that in that year it was used at his own baptism, and had been used by his father on baptismal occasions earlier:

'T is the great Father we adore
In this baptismal sign;
'T is he whose voice on Jordan's shore
Proclaimed the Son divine.

The Father owned him; let our breath
In answering praise ascend,
As, in the image of his death,
We own our heavenly friend.

We seek the consecrated grave,
Along the path he trod;
Receive us in the hallowed wave,
Thou holy Son of God!

Blest Spirit! with intense desire,
Solicitous we bow;
Baptize us in renewing fire,
And ratify the vow.

Let earth and heaven our pledge record,
And future witness bear,
That we to Zion's mighty Lord
Our full allegiance swear.

In some collections the fourth stanza is omitted, and as the closing stanza occurs the following:

O that our conscious souls may own,
With joy serene survey,
Inscribed upon his judgment throne,
The transcript of this day.

Mrs. Saffary died March 5, 1858, aged eighty-five years. Miller ("Singers and Songs of the Church," p. 352) says: "Many of Mrs. Saffary's beautiful hymns and poems have not gone beyond her own private circle, because, being fastidious in her taste, and refined in her sensibilities, she had unfortunately been subject to the annoyance of having her productions marred by the so-called emendations of pretentious and unpoetical editors."

JOHN STEVENS.

1776–1847.

John Stevens was born at Aldwinkle, Northamptonshire, June 8, 1776. When about the age of sixteen, to improve himself in his business as a shoemaker, he went to London, where he began to attend the ministry of Rev. R. Burnham, of Grafton Street, Soho. There he was baptized, and not long afterward he was called by the church to preach. In 1797, he became minister at Oundle, in his native county. Thence he removed to St. Neot's, and subsequently to Barton, in Lincolnshire. In 1811, after the death of Mr. Burnham, he was invited to succeed him at Grafton Street. The place became too small, and after a temporary removal to another building in 1824, a new chapel was erected in Meard's Court, where Mr. Stevens continued to minister until his death, October 6, 1847.

Mr. Stevens belonged to the High Calvinistic school of theology, had popular gifts as a preacher, and was a keen controversialist. When at St. Neot's he wrote a book entitled "Help for the True Disciples of Immanuel," in opposition to the views of Andrew Fuller. In 1809, he published a work entitled "Doctrinal Antinomianism Refuted, and the Old Law Established in a New Relation." This was in opposition to Mr. William Gadsby. But his most famous book was a treatise entitled "A Scriptural Display of the Triune God and the Early Existence of Jesus' Human Soul," published soon after his settlement as pastor at Grafton Street. Of the Pre-Existence theory, as it was termed, he was a warm advocate.

In 1809, Mr. Stevens published a "New Selection of Hymns, including also several original Hymns never before offered to the Public." This selection went through a number of editions (8th, 1847), and was enlarged from time to time. In the form in which it

is now used, it contains nine hundred and seventy hymns, and was edited by J. S. Anderson, of Zion Chapel, New Cross Road, London. Thirty-four of the hymns were composed by Mr. Stevens. Most of them embody High Calvinistic views of election and the atonement, but a few of the hymns on Baptism and the Lord's Supper would be acceptable to most Baptists. The following is number 710 in Stevens' "Selection":

Around this social board,
In sweetest bonds of love,
We take our seats before the Lord
In hope to meet above;

Memorials of our Priest
Before our eyes appear,
With pleasure may we keep the feast,
Since Jesus Christ is here.

Ye hungry, thirsty, come!
Draw near and freely take;
Your Savior kindly saith, " Here's room;'
Make free for Jesus' sake.

There's room by Jesus' side,
And room beneath his feet, —
Room for the humble to abide,
Where his redeeméd meet.

BOURNE H. DRAPER.

1778–1843.

In Winchell's Watts, as enlarged in 1832, appeared two hymns, one of three stanzas commencing

Ye Christian heroes! go, proclaim,

and the other of two stanzas, commencing

Sovereign of worlds! display thy power.

To neither of these hymns is the author's name attached. Both of the hymns are in the "Psalmist," the second with three stanzas, and ascribed to "Pratt's Collection," while the first is ascribed to "Winchell's Selection." Both of these hymns are found in most modern collections. In the "Service of Song" the first is marked "Anon," while to the second are appended the words, "Baptist Magazine, 1816." In the "Calvary Selection of Spiritual Songs" the second is ascribed to Mrs. Voke, while in the "Baptist Hymnal" the first is ascribed to the same author. In the New York Independent, September 17, 1885, the late Rev. John Forsyth, D.D., of Newburgh, N. Y., solved the mystery as to the authorship of these hymns.

They were written by Rev. Bourne Hall Draper, an English Baptist minister, and originally formed one hymn. According to his daughter, Mr. Draper was born at Cumner, near Oxford, in 1775, day and month unknown. "His parents," says Dr. Forsyth, "were members of the church of England, and their purpose was that their son should be prepared to take orders in that church; but pecuniary misfortune prevented the accomplishment of their wish. Instead of this, he became an apprentice to the printing business of the Clarendon Press, the famous printing establishment of the University of Oxford. While serving his time as an apprentice, he joined the Baptist church in Oxford, and, on completing his term of apprenticeship, he was recommended by that church to be admitted as a student in the Baptist Academy at Bristol, then under the presidency of Rev. Dr. John Ryland. He was admitted in 1802. In 1804, he was ordained as pastor of the Baptist church of Chipping Norton, Oxfordshire, and finally became pastor of a Baptist church in Southampton, where he remained until his death, October 12, 1843. Mr. Draper was a devout, earnest and faithful minister, and was in full sympathy with all the religious and benevolent movements

of his day. He wrote various little works for children, some of which were translated into French and Italian. He also published some volumes of sermons and of devotional works. His various publications were thirty-six in number, and they all attest that he was a man of marked ability and considerable erudition. He does not appear to have published any collection of hymns, although numerous fugitive poems and sonnets, signed with his initials, B. H. D., are to be found in the volumes of the Baptist Magazine."

The "Double Hymn," as the hymn from which the two hymns,

Ye Christian heroes, go, proclaim,

and

Sovereign of worlds! display thy power,

has been called, first appeared in a collection of hymns compiled by Elias Smith and Abner Jones, entitled "Hymns for the Use of Christians." This collection was published in Portland, Maine, in 1805, and the "Double Hymn" (263) has this title, "On the Departure of the Missionaries, by a Bristol Student." The departure of the missionaries, for which the hymn was written, occurred December 1, 1803, and the hymn must have found its way into this collection from some English publication in which it appeared. The hymn, as thus printed, is as follows:

Ruler of worlds! display thy power,
Be this thy Zion's favored hour;
Bid the bright morning star arise
And point the nations to the skies.

Set up thy throne where Satan reigns,
On Afric's shores, or India's plains,
On wilds and continents unknown,
And be the universe thine own!

Speak, and the world shall hear thy voice;
Speak, and the deserts shall rejoice!
Scatter the shades of mortal night;
Let worthless idols flee the light!

Trusting in him, dear brethren, rear
The gospel standard, void of fear;
Go seek with joy your destined shore
To view your native land no more.

Ye Christian heroes! go, proclaim
Salvation through Immanuel's name!
To India's clime the tidings bear,
And plant the Rose of Sharon there.

He 'll shield you with a wall of fire,
With flaming zeal your breasts inspire;
Bid raging winds their fury cease,
And hush the tempests into peace.

And when our labors all are o'er,
Then we shall meet to part no more;
Meet with the blood-bought throng to fall,
And crown our Jesus Lord of all.

THOMAS COLES.

1779–1840.

In the eastern part of the picturesque county of Gloucester stands an old-fashioned English village, having a rather large number of comfortable looking houses, with fronts covered with ivy or other climbing plants, and a stream of clear swiftly running water flowing through it. The houses are on both sides of the water, and the stream, four or five yards wide, is spanned by several bridges. Hence the name of the place, Bourton-on-the-Water. Here for fifty-two years Benjamin Beddome was the Baptist pastor. Here, too, the celebrated essayist, John Foster, found his wife, and spent the first nine years of his married life.

Thomas Coles, who was born at Rowell, near Winchcomb, Gloucestershire, August 31, 1779, early in life

removed to Bourton, and here, when about sixteen years of age, he united with the Baptist church. His baptism took place only a month before the death of his venerable pastor, Mr. Beddome, the officiating minister being Rev. Benjamin Francis, of Horsley, also famous as a hymn writer. Shortly afterward, Thomas Coles proceeded to Bristol to study for the ministry, under Dr. Ryland, and two years later to the University of Aberdeen, where in due time he took his degree of master of arts. The services of Mr. Coles were sought for by important churches in Birmingham and London, both Samuel Pearce and Abraham Booth desiring to have him as assistant. But, in 1801, he accepted the earnest invitation of his friends at Bourton-on-the-Water to become their pastor, a position which he held with honor and usefulness to himself until his death, September 23, 1840.

Mr. Coles will probably be best known to posterity as the successor of Beddome and the friend and correspondent of John Foster. As a hymn writer, he is known by one hymn only, the 372d, in the "Selection" enlarged. One who has read the description given above of Bourton-on-the-Water will not fail to observe in this hymn how the clear, ever-running village brook reminded the author of that "river, the streams whereof make glad the city of God," as well as of "the fountain open for sin and uncleanness."

Indulgent God! to thee I raise
My spirit, fraught with joy and praise;
Grateful I bow before thy throne,
My debt of mercy there to own.

Rivers descending, Lord! from thee,
Perpetual glide to solace me;
Their varied virtues to rehearse
Demands an everlasting verse.

And yet there is beyond the rest,
One stream — the widest and the best —
Salvation! lo, the purple flood
Rolls rich with my Redeemer's blood!

I taste — delight succeeds to woe;
I bathe — no waters cleanse me so;
Such joy and purity to share,
I would remain enraptured there

'Till death shall give this soul to know
The fulness sought in vain below; —
The fulness of that boundless sea
Whence flowed the river down to me.

My soul, with such a scene in view,
Bids mortal joys a glad adieu;
Nor dreads a few chastising woes
Sent with such love, so soon to close.

JAMES H. EVANS.

1785–1849.

James Harrington Evans was born in Salisbury, April 15, 1785. He was the only child of Rev. Dr. Evans, priest-vicar of Salisbury Cathedral, and was an exceedingly precocious child. At the age of fourteen he obtained a scholarship at Wadham College, Oxford. In 1803, when eighteen years of age, he took his degree of B.A., and two years later he became a Fellow of Wadham. In 1808, he was ordained a deacon in the Church of England. For awhile he was a curate at Enville, in Staffordshire, and afterward at Milford, in Hampshire. On account of a change of views with reference to infant baptism, he left the Church of England in 1815, and united with the Baptists. In 1816, he removed to London, and preached at L'Eglise Suisse, St. Giles. Not long after, his sister-in-law, Lady Drummond, wife of Henry Drummond, Esq., M.P., built for him a chapel in John Street, Gray's Inn Lane, where he commenced his ministry in 1818, and where his labors, which were exceedingly useful, were

continued thirty-one years, until his death, which occurred at Stonehaven, Scotland, December 1, 1849. He was succeeded in the pastorate by the Hon. and Rev. Baptist W. Noel, whom he had baptized.

Of his published writings, the first was "The Old Man and his Granddaughter at E." In 1819, he published "Dialogues on Important Subjects," in which he advanced views concerning the Trinity, which he afterward retracted in "Letters to a Friend," published in 1826. His other works were: "Letters of a pastor to his Flock" (1835), "Five Sermons on Faith" (1837), "The Spirit of Holiness, Four Sermons" (1838), "Checks to Infidelity, contained in Four Essays" (1840), "Vintage Gleanings" (1849), "Eight Prayers" (1856).

In 1818, when he commenced his ministry in John Street, Mr. Evans published a hymn book, containing one hundred and seventy-nine hymns. A third edition appeared in 1822, containing two hundred and eleven hymns. A new and enlarged edition, containing four hundred and fifty-one hymns, was published in 1838, entitled "Psalms and Hymns, Selected Chiefly for Public Worship." There are in this edition seventeen hymns by Mr. Evans, of which twelve appeared in the edition of 1818.

The following hymns, in the edition of 1818, are not in the edition of 1838:

"A sinner saved before thee stands,"

"Hymns to the mighty God we raise."

The hymn,

Rejoice, ye saints, rejoice and praise,

is in the "Baptist Hymn and Tune Book" erroneously ascribed to John H. Evans. The following hymn has a place in "Psalms and Hymns," compiled by Rev. E. Bickersteth:

Change is our portion here!
The calm unruffled sea
Still sleeps, although the storm is near,
The wild wind's contumely;
But faithful is Jehovah's word,
"I will be with thee," saith the Lord.

Change is our portion here!
Youth's smooth, unwrinkled brow
Age soon shall furrow, and the tear
Down the fair cheek shall flow;
But faithful is Jehovah's word,
"I will be with thee," saith the Lord.

Change is our portion here!
Soon fades the summer sky,
The landscape droops in autumn sear,
And spring flowers bloom to die;
But faithful is Jehovah's word,
"I will be with thee," saith the Lord.

Change is our portion here!
E'en in the heavenly road;
In faith, and hope, and holy fear,
In love toward our God;
Too oft distrust Jehovah's word,
"I will be with thee," saith the Lord.

Change is our portion here!
Yet, 'midst our changing lot,
'Midst with'ring flowers and tempests drear,
There is — that changes not;
Unchangeable Jehovah's word,
"I will be with thee," saith the Lord.

Changeless, the way of peace;
Changeless, Immanuel's name;
Changeless, the covenant of grace;
Eternity the same:
"I change not," is a Father's word,
"I am thy portion," saith the Lord.

Mr. Evans' hymn

Faint not, Christian, though the road,

is found in some modern collections.

JOHN LAWSON.

1787–1825.

After his decease this devoted servant of Christ was generally known by his friends as "the beloved Lawson." There is in these words a beautiful testimony to the gentle, affectionate spirit of the man. He was born at Trowbridge, Wiltshire, July 24, 1787. Displaying a genius for wood carving, he was sent to London, in 1803, to be articled to a wood engraver. In 1806, he joined the Baptist church in Eagle Street, and shortly afterward, his thoughts being directed to the subject of Christian Missions, it occurred to him that in matters connected with his own calling he might be of use in the mission field. He offered himself to the Baptist Missionary Society, and in 1810, he set sail for America, on his way to India. Various circumstances detained him in the United States for more than a year, during which time he preached in many churches with great acceptance. Arriving at Serampore in 1812, he soon rendered essential service in the printing office and school. Subsequently he became pastor of Baptist churches in Calcutta, and devoted much of his time to the work of education. He was well skilled in music, and composed a number of tunes, which became popular in England and America, as well as in India. His knowledge of natural history was extensive. But his favorite recreation was poetical composition. Between the years 1820, and 1825, he published four works of this kind, "Orient Harping," "Female Influence," "The Lost Spirit," and "Roland." Beside these, he left behind him a manuscript volume of miscellaneous poems, afterward printed. During the last three years of his life Mr. Lawson acted as agent of the American Baptist Board of Foreign Missions. He died in Calcutta, October 22, 1825.

The following hymns by Mr. Lawson are in the Baptist "New Selection" (1828):

"Father of mercies, condescend,"

"Fountain of truth, and grace, and power."

Two hymns by Mr. Lawson are in the Comprehensive edition of Rippon's "Selection":

While in the howling shades of death,

and the following:

Europe, speak the mighty name,
Loud th' eternal Three proclaim;
Let thy deep, seraphic lays
Thunder forth the echoing praise.
Asia, bring thy raptured songs;
Let innumerable tongues
Swell the chord from shore to shore,
Where thy thousand billows roar.

Sable Afric, aid the strain,
Triumph o'er the broken chain;
Bid thy wildest music raise
All its fervor in his praise.
Shout, America, thy joys,
While his love thy song employs;
Let thy lovely wilderness
High exalt his righteousness.

All as one adore the Lord —
Father, Spirit, and the Word;
Hail, thou glorious Three in one,
Worthy thou to reign alone.
Praise him, all ye nations, praise;
Saints in heaven, your anthems raise;
Angels, join the solemn chord —
Reign, forever, holy Lord.

JOHN TYERS.

1788–1848.

A few miles from the town of Loughborough, in Leicestershire, is the village of Wymeswold, where for a number of years the celebrated Dean Alford was the respected clergyman. Here John Tyers was born, October 14, 1788. Not long after, he removed to Loughborough, where, at length, he entered into business as a lace manufacturer. In 1835, he removed to Leicester, and here he kept a chemist's shop until his death, September 11, 1848.

Mr. Tyers was a member of the General Baptist connection, and was widely known and much esteemed. Though never the pastor of a church, he was frequently engaged in preaching, and his services as a preacher were much valued. Seven of his hymns were in the General Baptist Hymn Book of 1830, and two are in the "Baptist Hymnal." Beside these Mr. Tyers was the author of a number of hymns for Sunday-schools, which appeared in the Sunday-school hymn books of his day, but are no longer in use. The following is No. 776 in the English "Baptist Hymnal":

Great God, avow this house thine own;
Here let thy power and love be known —
    Thy ark of mercy rest;
Of old thou didst in Zion dwell,
O let each mount of Zion still
    Be with thy presence blest.

Oft as in solemn, fervent prayer,
And holy adoration here,
    Thy saints together join;
Hear thou on thy eternal throne
And send the varied blessings down,
    In streams of love divine.

Here may the mourner find relief;
A balm for all his inward grief,
    When doubts and fears annoy;

Beauty for ashes here bestow;
Garments of praise for heavy woe;
And peace and holy joy.

Here may the plants of righteousness,
Deep rooted in the Savior's grace,
In due succession rise;
Blessing the fruits of faith divine,
And with increasing beauty shine,
Till ripened for the skies.

Then in thy nobler courts above,
High seated on the mount of love,
Where blissful numbers roll,
Praises in loftier strains shall flow;
While pleasures, such as angels know,
Shall swell each raptured soul.

JOHN HOWARD HINTON.

1791–1873.

Mr. Hinton was the son of Rev. James Hinton, pastor of the Baptist church in Oxford, where he was born March 24, 1791. His mother was a daughter of Isaac Taylor, an eminent engraver, and a friend of the philanthropist, John Howard. As the latter was about to leave England on his last journey, he said to his friend's daughter, "I have now no son of my own; if ever you have one, pray call him after me." She remembered his words, and her eldest son received the name, John Howard. During his student life Mr. Hinton devoted himself at first to medicine, but having decided to enter the Christian ministry, he connected himself with Bristol College, where he remained two years. In 1813, he entered the University at Edinburgh. Having finished his university course, he accepted a call, in 1816, to the pastorate of

the Baptist church in Haverford-west, Pembrokeshire. About the year 1820, he removed to Reading. In 1837, he became pastor of the Baptist church in Devonshire Square, Bishopsgate, London. His influence, already widely felt in the denomination, was greatly extended during this pastorate, which continued until 1863. The foreign missionary enterprise had in him a most earnest friend and advocate. The interests of the Baptist Union were also greatly fostered by him.

Among his numerous works are "Athanasia; or Four Books on Immortality"; "Letters Written in Holland and North Germany"; "Memoirs of William Knibb"; "A History of the United States of North America"; "Inspiration"; "An Exposition of the Epistle to the Romans on the Principle of Scripture Parallelism"; "Theology, or an Attempt toward a Conservative View of the Whole Counsel of God"; "On the Work of the Holy Spirit in Conversion"; "Elements of Natural History"; "Individual Effort, and the Active Christian"; "The Harmony of the Religious Truth and the Human Reason"; "On Man's Responsibility"; "On Acquaintance with God"; "On God's Government of Man"; "On Redemption," etc., beside numerous sermons and pamphlets. His theological works he brought together, and published in seven volumes, in 1864–5.

He was also the author of several hundred hymns, prepared for the most part for use in connection with his sermons. His "Hymns by a Minister," a collection of one hundred and sixteen original hymns, appeared in 1833; some were printed in connection with his Theological Lectures. A few of them are found in recent collections; among them

"Once I was estranged from God,"

"O thou that hearest, let our prayer,"

and the following:

Father of all, before thy throne,
Grateful, but anxious parents bow;
Look in paternal mercy down,
And yield the boon we ask thee now.

'T is not for wealth, or joys of earth,
Or life prolonged we seek thy face;
'T is for a new and heavenly birth,
'T is for the treasures of thy grace.

'T is for their souls' eternal joy,
For rescue from the common woe;
Do not our earnest suit deny,
We cannot, cannot, let thee go.

DAVID DENHAM.

1791–1848.

Concerning this hymn writer, but little seems to be known. He was born April 12, 1791. Having entered upon the work of the Christian ministry, he was settled at Reading, Bath, Plymouth, Birmingham, Margate (London) and at Cheltenham. In 1837, he published a collection of hymns entitled "The Saints' Melody," containing one thousand seventy-six hymns, to which a supplement was afterward added. About seventy of these hymns were written by Mr. Denham, wishing, as he says, to speak as a witness for God,

And sing to the praise of his grace
Who saved a sinner like me.

The best known of these hymns by Mr. Denham is the following (740), entitled "The Saint's Sweet Home":

'Mid scenes of confusion and creature complaints,
How sweet to my soul is communion with saints;
To find at the banquet of mercy there's room,
And feel in the presence of Jesus at home!
Home, home, sweet, sweet home,
Receive me, dear Savior, in glory.

Sweet hands that unite all the children of peace,
And thrice precious Jesus, whose love cannot cease;
Though oft from thy presence in sadness I roam,
I long to behold thee, in glory, at home.

I sigh from this body of sin to be free,
Which hinders my joy and communion with thee,
Though now my temptations like billows may foam,
All, all will be peace when I 'm with thee at home.

While here in the valley of conflict I stay,
O give me submission and strength as my day;
In all my afflictions to thee would I come,
Rejoicing in hope of my glorious home.

What'er thou deniest, O give me thy grace!
The Spirit's true witness, and smiles of thy face;
Indulge me with patience to wait at thy throne,
And find, even now, a sweet foretaste of home.

I long, dearest Lord, in thy beauties to shine,
No more as an exile in sorrow to pine;
But in thy fair image arise from the tomb,
With glorified millions to praise thee, at home.

Mr. Denham died December 8, 1848.

WILLIAM GROSER.

1791–1856.

He was born in London, August 12, 1791. His parents were members of the Eagle Street Baptist church, and his father some years later having been licensed to preach by that church, he removed with his family to Watford, where he entered upon the pastorate of the Baptist church in that place. Like many another Baptist pastor of his day, he eked out his support by keeping a school, in which he had the assistance of his son. The latter was converted when about nineteen years of age, and commenced a course

of study preparatory to the work of the Christian ministry. He preached his first sermon in 1811, and two years later he was invited to take the pastoral charge of the Baptist church at Princes Risborough. In 1819, he removed to Battle, Sussex, and a year later he settled at Maidstone, where he remained nineteen years. He then went to London, where he edited the Baptist Magazine, and engaged in other literary labors. In 1848, he became pastor of the Baptist church in Chelsea, but resigned in 1851, to take the secretaryship of the Irish Society. He died August 6, 1856, after a useful and laborious life, and greatly beloved by a wide circle of friends.

Mr. Groser was the compiler of "A Selection of Hymns" without date, designed chiefly for the use of Baptist churches in Jamaica, and he was the author of the following hymn ("Selection of Hymns for the use of Baptist Congregations," 1838, and also Spurgeon's "Our Own Hymn Book," 1866:)

Praise the Redeemer, almighty to save,
Immanuel has triumphed o'er death and the grave!
Sing, for the door of the dungeon is open;
The Captive came forth at the dawn of the day.
How vain the precaution! the signet is broken;
The watchmen in terror have fled far away.
Praise the Redeemer, etc.

Praise to the Conqueror, oh tell of his love!
In pity to mortals he came from above.
Who shall rebuild for the tyrant his prison?
The scepter lies broken that fell from his hands;
His dominion is ended; the Lord is arisen;
The helpless shall soon be released from their bands.
Praise the Redeemer, etc.

This hymn was written by Mr. Groser during his pastorate at Maidstone, and was sung at his funeral service.

There is another hymn in "Selection of Hymns" (620), which is also ascribed to Mr. Groser, commencing

Whither can a sinner flee.

JAMES SLATTER.

1791 (?)–1862.

James Slatter was a tradesman in Oxford, where he was born, it is believed, in the year 1791. The exact date is unknown. He was for many years a member of the Baptist church in New Road, Oxford, and was active in the Sunday-school, but in his latter days he attended the Congregational chapel. He was literary in his tastes, and was the author of a book, printed for private circulation, entitled "Rural Pictures." He also wrote many hymns, two of which appeared in the Baptist "New Selection" (1828). One of these is in "Psalms and Hymns," and is probably the only one now in use. The other is a Sunday-school hymn, commencing

Great God, to thee a lowly band.

Mr. Slatter died in Oxford, May 22, 1862, in his seventy-second year. The first of the hymns mentioned above is herewith given in full:

Though nature's temple, large and wide,
Resounds with joyful lays,
From creatures taught to swell the tide
Of their Creator's praise: —

A fairer habitation greets
The Christian's joyful eye,
Where Christ his new-born wishes meets,
And lifts his hopes on high;

A calm asylum for the soul,
With guilt and fear opprest,
Where mercy waits, as seasons roll,
To give the weary rest.

The still small voice of heavenly love,
Here calls our thoughts away
To purer joys, that shine above
The influence of decay.

While faith, with undiverted eyes,
Through all the storms of time,
Elated views the glorious prize
Of heaven's eternal clime.

Lord! with delight my constant feet
To thine abode would come;
Till death my willing soul shall meet,
And gently waft it home.

GEORGE FRANCIS.

I have been able to glean only a few facts concerning Mr. Francis. He was pastor of the Baptist church in Snow's Fields, Southwark, London, and had a large following in his time. In his doctrinal position he is said to have occupied like grounds with John Stevens and Dr. Gill. In 1824, he published a collection of hymns, principally for the use of his own congregation. Sixteen of the eight hundred and eight hymns in this collection were by Mr. Francis, including the following (127):

Cast on this earth a feeble worm,
Where grief and pain in varied form,
Hard press on every side;
My only refuge from despair,
Is the assurance God is near,
And surely will provide.

Should darkness all his steps surround,
My feeble reason quite confound,
And his deep counsels hide;
He in the whirlwind and the storms,
His righteous, sov'reign plan performs,
And will for me provide.

Ye poor, who live upon his care,
Like birds that wing the ambient air,
Whate'er may you betide;
Distrust not his all-bounteous hand,
Tho' weak you are a chosen band;
He will for you provide.

When clouds and rains and threat'ning skies,
At distance place pure harvest joys,
In heavenly love confide;
His truth is firm and will prevail,
Nor seed, nor harvest time shall fail,
Jehovah will provide.

Yes, days of clouds and rain are gone,
The sun delights his course to run,
And pour his glories wide;
Hence from this present joyful hour,
My faith shall rest upon that Power,
Who can and will provide.

THOMAS RIPPON.

—— 1825.

In the Comprehensive edition of Rippon's "Selection" there is the following hymn (135) by this author:

Aid me, O Christ, thy cross to sing!
Its sovereign virtues who can tell?
It takes a worm defiled with sin,
And makes him meet with God to dwell!

Brought near thy cross, my soul shall melt,
And flow in streams of joy and grief;
For here my sins will all be felt,
And here 's full prospect of relief.

The wrath of God by it 's appeased;
His holy law is magnified;
Unbending justice is well pleased;
And heaven to earth again allied.

In virtue of its untold worth
What glories gild the heavenly plains!
What blessings have come down on earth
Such as surpass e'en Gabriel's strains!

Around this cross the angels crowd,
Intent new wonders to explore;
And raptured, all exclaim, "Of God
We never saw so much before!"

This cross a sinking world upholds;
Its power subdues death, hell, and sin;
High heaven's bright gates it wide unfolds,
And ushers happy millions in.

In a supplement to the twenty-seventh edition of the "Selection," the following date is appended to this hymn: "Edinburgh, February 22, 1822." Then, there is a note by Dr. Rippon, in which he speaks of the writer as "an amiable and endearing young minister, whose talents could be surpassed by his piety only." Thomas Rippon was a nephew of Dr. Rippon. He studied at Edinburgh, where he took the degree of M.A. In 1825, he received an invitation to supply the Baptist church at Two Waters, near Hemel Hempstead, but died suddenly on the third of June that year, in the thirty-fourth year of his age, leaving a widow, who survived him some years. The exact date of his birth is unknown.

EDWARD MOTE.

1797–1874.

The author of

My hope is built on nothing less
Than Jesus' blood and righteousness

was born in Upper Thames Street, London, January 21, 1797. His parents kept a public-house, and he

went astray, he tells us, from his youth. "My Sabbaths," he says, "were spent in the streets at play. So ignorant was I that I did not know there was a God." At length he was apprenticed to a cabinet maker. During his apprenticeship, it is thought, he was in the habit of visiting several places of worship, since among his papers was found an account of his hearing, in 1813, to his eternal good, a somewhat celebrated preacher of that day, Rev. John Hyatt, one of Lady Huntingdon's adherents, who at that time preached at Tottenham Court-road Chapel, and the Tabernacle, Moorfields. Not long after, he joined the church of which Alexander Fletcher, author of "Family Devotions," was pastor; but not finding satisfaction in his ministry, he united with the church under the pastoral charge of Rev. John Bayley, by whom he was baptized November 1, 1815. After one or two other changes, he removed to Southwark, where he engaged in his business as a cabinet maker, at the same time employing his pen as a writer for the press.

In 1852, he became pastor of the Baptist church at Horsham, Sussex, where his ministry was greatly blessed in the conversion of souls. He was so largely instrumental in securing the house of worship occupied by the church that the members, from a feeling of gratitude, proposed to make the property his own; but he refused the gift, saying, "I do not want the chapel, I only want the pulpit; and when I cease to preach Christ, then turn me out of that." He was never prevented from preaching by illness, or any other cause, for a single Lord's-day.

In June, 1873, his health began to fail, and he was unable to study and prepare his sermons as he had been wont to do. He then called a meeting of the church, and made known to his brethren his inability to retain his position as pastor longer. He continued, however, to aid the church by securing supplies, and was present, also, at the public ministrations of the

word. In the summer of the following year his health still further declined, and he said to those about him, "I think I am going to heaven"; and again, "Nearing port." To one he said, "The truths I have preached I am now living upon; and they will do to die upon." The day before he died he spoke of the "precious blood, precious blood, which takes away all our sins; it is this makes peace with God." November 13, 1874, he peacefully passed to his rest and reward, and a few days later he was buried in the little graveyard in the rear of Rehoboth chapel, Horsham, amid the tears of those to whom he had so lovingly ministered.

In 1836, Mr. Mote published the first edition of a collection of hymns entitled "Hymns of Praise." It contained six hundred and six hymns, including many by the compiler. The hymn,

My hope is built on nothing less,

is the 465th. The hymn first appeared, however, in Rees' collection, and on this account it has sometimes been attributed to Rees. The author, however, vindicated his claim in the Gospel Herald and Voice of Truth. As first published, the hymn was as follows:

Nor earth, nor hell, my soul can move,
I rest upon unchanging love;
I dare not trust the sweetest frame,
But wholly lean on Jesus' name;
On Christ, the solid Rock, I stand,
All other ground is sinking sand.

My hope is built on nothing less
Than Jesus' blood and righteousness;
'Midst all the hell I feel within,
On his completed work I lean;
On Christ, the solid Rock, I stand,
All other ground is sinking sand.

When darkness veils his lovely face,
I rest upon unchanging grace;
In every rough and stormy gale,
My anchor holds within the veil;
On Christ, the solid Rock, I stand,
All other ground is sinking sand.

His oath, his cov'nant, and his blood,
Support me in the sinking flood;
When all around my soul gives way,
He then is all my hope and stay.
On Christ, the solid Rock, I stand,
All other ground is sinking sand.

I trust his righteous character,
His council, promise, and his power;
His honor and his name's at stake
To save me from the burning lake;
On Christ, the solid Rock, I stand,
All other ground is sinking sand.

When I shall launch in worlds unseen,
O may I then be found in him,
Dress'd in his righteousness alone,
Faultless to stand before the throne.
On Christ, the solid Rock, I stand,
All other ground is sinking sand.

Mr. Mote informed Mr. Miller ("Singers and Songs of the Church") that the refrain of the hymn came into his mind one morning as he was walking up Holborn Hill, London, on his way to work, about the year 1834. Four stanzas were soon written, and two more on the following Sunday. They were of immediate use in affording comfort to a dying friend; and they have since ministered a like comfort to multitudes in many lands. A good deacon, recently, who, on account of ill health, was not able longer to meet with his brethren in the place of public prayer, sent a message to them, saying that what he would give as his testimony, were he present, was expressed in the words of the hymn,

My hope is built on nothing less
Than Jesus' blood and righteousness.

Among the last words of the well known evangelist, Rev. Jacob Knapp, familiarly known as "Elder Knapp," were these: "Oh, I have come to the everlasting hills!

> On Christ, the solid Rock, I stand,
> All other ground is sinking sand."

CORNELIUS ELVEN.

1797–1873.

Mr. Elven was born at Bury St. Edmunds, Suffolk, February 12, 1797. His parents were Congregationalists, but having adopted Baptist principles, he was baptized May 6, 1821, and united with the Baptist church in his native place. Two years later, on the retirement of the pastor, he was called to the pastorate of the church, and was ordained in July, 1823. For nearly forty-nine years he ministered to this people, greatly beloved by all, and an earnest friend of every good cause. During this time, his church increased from forty members to over six hundred. He was warmly attached to Mr. Spurgeon, occasionally preached for him, and at the time of Mr. Elven's death, Mr. Spurgeon paid a worthy tribute to his memory. He died August 10, 1873, among the people for whom he had so long labored.

In January, 1852, there was a revival in Mr. Elven's church, and among other hymns which he wrote to be used at the services, were the following stanzas, which have found their way into many recent collections:

> With broken heart and contrite sigh,
> A trembling sinner, Lord, I cry;
> Thy pardoning grace is rich and free;
> O God, be merciful to me!

I smite upon my troubled breast,
With deep and conscious guilt opprest;
Christ and his cross my only plea;
O God, be merciful to me!

Far off I stand with tearful eyes,
Nor dare uplift them to the skies;
But thou dost all my anguish see;
O God, be merciful to me!

And when, redeemed from sin and hell,
With all the ransomed throng I dwell,
My raptured song shall ever be,
God hath been merciful to me!

JOSEPH HARBOTTLE.

1798–1864.

Joseph Harbottle was born at Tottlebank, Ulverton, in North Lancashire, September 25, 1798. His father was pastor of the Baptist church at Tottlebank between forty and fifty years. He was baptized and united with his father's church in 1819. In early life he was very fond of classical literature, and made great progress in the acquisition of Latin, Greek and Hebrew. Rev. Dr. Steadman was then tutor in the Baptist college at Horton, near Bradford, and in 1822, Mr. Harbottle, having begun to preach, went to reside in Dr. Steadman's family, and for a time acted as classical teacher to the students. In 1823, he became pastor of the Baptist church at Accrington, a position he filled with honor and usefulness for many years. In 1840, Rev. D. Griffiths and himself became co-pastors of the church, and tutors of a Baptist college, which was commenced at Accrington, Mr. Harbottle being classical and Hebrew tutor. But in 1848, this

college was given up, and Mr. Harbottle accepted a pastorate at Oswaldtwistle, near Accrington, and for more than a year ministered to a newly formed church. He died January 19, 1864.

Mr. Harbottle was the author of several hymns, of which one was especially well known, and sung in Lancashire, commencing

Farewell, my friends beloved,
Time passes fleetly;
When moments are improved
Time passes sweetly.

The lines were written to take the place of Bunyan's "Hobgoblin" hymn, and to the same tune. His best and most familiar hymn is the following ("The Psalmist," 458):

See how the fruitless fig-tree stands
Beneath the owner's frown;
The axe is lifted in his hands,
To cut the cumberer down.

"Year after year, I come," he cries,
And still no fruit is shown;
I see but empty leaves arise;
Then cut the cumberer down.

"The axe of death, at one sharp stroke,
Shall make my justice known;
Each bough shall tremble at the shock
Which cuts the cumberer down."

Sinner, beware! — the axe of death
Is raised and aimed at thee;
Awhile thy Maker spares thy breath;
Beware, O barren tree!

This hymn as originally published had an added stanza (Rippon's "Selection" with additions, 581.)

JOHN STENSON.

——— ———.

Concerning Rev. John Stenson I can learn only that he was pastor of the Baptist church, worshiping in Carmel Chapel, Westbourne Street, Pimlico, London, and that in 1838, he published "The Baptist's Hymn Book," of which hymns 921–1,028 were by Mr. Stenson. The following is 943 in this collection:

Assist us, Lord, we pray,
To call upon thy name;
And while within thy courts we stay,
Thy glory be our aim.

Descend thou Dove divine,
With all thy quickening powers;
Upon thy gathered people shine,
And crown these sacred hours.

Dear Savior, let us see
Thy ever lovely face;
Our captive minds from sin set free,
And grant supplies of grace.

May Jesus own his saints,
And Zion own her King;
'T is he who knows all our complaints,
And will deliverance bring.

Soon shall our sorrow cease,
And sighs be heard no more;
When we arrive at perfect peace,
Upon the blissful shore.

There shall we see our God,
And join the song of praise,
And triumph in atoning blood,
Through everlasting days.

EDWARD STEANE.

1798–1882.

Only one hymn written by Dr. Steane, appears in any printed collection, but that is a hymn of so much merit, that for its sake alone he should be included among Baptist hymn writers. Edward Steane, D.D., was born in Oxford, March 23, 1798. He was baptized by Rev. James Hinton, of whose church his father was a deacon, and by whom he was encouraged to devote himself to the Christian ministry. After receiving a very complete education at Bristol and Edinburgh, he became, in 1823, pastor of a newly formed church at Camberwell, in the suburbs of London. This pastorate he retained about forty years, although from 1858, onward, when strength began to fail, most of its active duties were discharged by his honored colleague, Rev. Charles Stanford.

Dr. Steane was for many years one of the secretaries of the Baptist Union, and indeed there was scarcely any denominational movement of importance in which he did not take a leading part. He was one of the committee engaged in the preparation of the hymn book called the "New Selection" (1828), in which first appeared the hymn above mentioned. He was one of the originators of the Bible Translation Society, and for a long period was first its secretary and then its treasurer. The Evangelical Alliance owed its existence partly to him, and for some years he was editor of the Alliance organ, "Evangelical Christendom." Many of his occasional sermons were printed, and toward the close of life he published a volume on "The Doctrine of Christ Developed by the Apostles."

In 1862, Dr. Steane went to reside at New House Park, near Rickmansworth, and there he died, May 8, 1882. He was buried, amidst many tokens of love and honor, in Norwood Cemetery, south-east London.

The following is Dr. Steane's hymn:

Prophetic era! blissful day!
We catch thy warm, inspiring ray,
Which gleams o'er India's plains;
We hail the dawn of morning light
That breaks upon the gloomy night,
Where superstition reigns.

We hasten thy advance to meet;
With vivid joy the sign we greet,
That brightens in the sky, —
The peaceful sign of heavenly love,
Which like the holy mystic dove,
Declares Messiah nigh.

Behold! he comes in triumph now;
Before him see the mountains bow,
And all the valleys rise;
He comes with majesty and grace,
To sanctify the human race,
And raise them to the skies.

We 'll aid thy triumphs, mighty King!
The glories of thy cross we 'll sing,
And shout salvation round;
Till every nation, every land,
From Greenland's shore to Afric's strand
Shall echo back the sound.

Let earth commence the lofty praise;
Let heaven prolong th' enraptured lays;
Swell every tuneful lyre;
Bright seraphs! chant th' immortal song,
And pour the bounding notes along,
From heaven's eternal choir.

BAPTIST W. NOEL.

1799–1873.

Hon. and Rev. Baptist Wriothesley Noel, a younger son of Sir Gerard Noel Edwardes, Bart., and

Diana, daughter of Charles Middleton, the first Baron Barham, also brother of the Earl of Gainsborough, was born at Leithmont, near Leith, July 10, 1799. His education he received at Trinity College, Cambridge, where he was graduated in 1826. Having received ordination in the Church of England, he took charge of St. John's Chapel, Bedford Row, London, where he won distinction as a preacher. He received also an appointment as one of the Queen's chaplains. In 1848, having become convinced of the scripturalness of Baptist views, he withdrew from the Church of England, and was baptized in London, August 9, 1849. The reasons for this step he gave in two works, "Essay on the Union of Church and State" (1848), and "Essay on Christian Baptism" (1849). In the Church of England he had occupied a prominent position, and his influence was wielded for the best interests of Christianity. In his new relations he occupied a no less prominent position, and his influence was greatly extended. Soon after his withdrawal from the established church he was called to the pastorate of the John Street Baptist Chapel, London, and his Sunday services were thronged with eager hearers. Plain, winning, impressive, he was a preacher whom all delighted to hear. He was active also in advancing the interests of various religious and benevolent organizations. Retiring from his pastorate in 1868, his text for the day was Gal. vi. 14: "God forbid that I should glory, save in the cross of our Lord Jesus Christ." He died Sunday afternoon, January 19, 1873, in his seventy-fifth year.

Beside the works to which reference has been made, Mr. Noel published "Sermons Preached at the Chapels Royal of St. James and Whitehall"; "Sermons on the First Five Centuries of the Church" (1839); "Sermons to the Unconverted" (1840); "Protestant Thoughts in Rhyme" (1844); "The Gospel of the Grace of God. Illustrated in a Series of Meditations"

(3d Ed., 1845); "Christian Missions to Heathen Nations" (1845); "The Case of the Free Church of Scotland" (2d Ed., 1845); "On Baptismal Regeneration"; "Letters on the Church of Rome" (1851); "Essay on the External Acts of Baptism" (1853); "Freedom and Slavery in the United States of America" (1863).

His "Selection of Psalms and Hymns" was published in 1832, and passed through several editions. To the edition of 1853, was added an appendix, containing thirty-nine originals, "to be used at the Baptism of Believers;" among them

"We give ourselves to thee, O Lord,"

"Lord, thou hast promised to baptize,"

"Devoted unto thee,"

"Glory to God, whose Spirit draws."

The well-known hymn,

If human kindness meets return,

is sometimes ascribed to him. It was written by an older brother, Rev. Gerard Thomas Noel. One of the best of Baptist Noel's hymns is the following:

There's not a bird with lonely nest
In pathless wood or mountain crest,
Nor meaner thing, which does not share,
O God, in thy paternal care.

Each barren crag, each desert rude,
Holds thee within its solitude;
And thou dost bless the wanderer there,
Who makes his solitary prayer.

In busy mart or crowded street,
No less than in the still retreat,
Thou, Lord, art near, our souls to bless
With all a parent's tenderness.

And every moment still doth bring
Thy blessings on its loaded wing;
Widely they spread through earth and sky
And last through all eternity!

And we, where'er our lot is cast,
While life and thought and feeling last,
Through all our years, in every place,
Will bless thee for thy boundless grace.

ROBERT GRACE.

1799 ——.

Rev. Robert Grace, the author of "Original Hymns, particularly adapted to Prayer-meetings, and Special Occasions," and others which have appeared from time to time in the magazines of the day, was born in the Isle of Wight, July 19, 1799. He was converted at a very early age, and was baptized by the late Rev. Thomas Tilley, of Forton, near Gosport. Before he was eighteen years of age he was encouraged by the church to exercise his talents for preaching, and after a course of study under pastoral guidance, he entered upon his prolonged ministry. After laboring for a short time as an agent of the Home Mission at Niton, Isle of Wight, he accepted the pastorate at Addlestone, Surrey, whence he removed to Battle, Sussex, where he served the church many years. His last pastorate was at Winchcombe, Gloucester. He is now a resident of London.

The first edition of his "Hymns" was published at Northampton, in 1853, the second (much enlarged) in London, in 1870. Among them may be mentioned as especially noteworthy,

"Men of God, be up and doing,"

"Come let us show our love to him,"

"Ride forth, victorious Prince of Peace,"

"Sleep on, but not forever,"

"Great God, and hast thou not declared,"

and the following (number 8):

Thy people, Lord, are met
To seek thy face today;
And to thy throne of grace
Approach, and humbly pray:—
Thy work of grace do thou revive,
And make the dead in sin alive.

O hear the prayers and cries
Which now to thee ascend,
And let thy blessing all
Our future course attend;
Revive in us thy work of grace,
Nor from us turn, O God, thy face.

And thou, O Holy Ghost!
Thy influence bestow,
That we thy will may do,
That we in grace may grow;
Now, Lord, in us thy work revive,
Thy churches bless, and make them thrive.

To thee alone we look,
And on thy grace depend;
Hear our united cry,
And guide till life shall end;
Thy power and glory let us see,
And live in earnest, — live to thee.

Mr. Grace is also the author of "Lectures on the Divinity of the Son of God, and on Antinomianism."

GILL TIMMS.

Of this hymn writer very little is known, or can now be ascertained. He was living in 1838, — was a deacon of the Baptist church in Eagle Street, London,

and was for some time one of the editors of the "Baptist Magazine," to which he occasionally contributed pieces in prose and verse. In 1819, he published a volume entitled, "Remarks on God's Foreknowledge, together with some papers from the Baptist Magazine." Two of Mr. Timms' hymns appeared in the "New Selection" (1828), from which they have been transferred to other collections. Short poems, also written by him, and with his initials appended, are found in the Baptist Magazine, with the following titles and dates: "The Vanity of Literary Attainments without Religious Knowledge" (1832); "The Poverty of Christ" (1833), and "Submission under Affecting Domestic Bereavements" (1833). His published hymns are

Happy the men whose bliss supreme,

and

Our years in quick succession rise.

The first, in full, is as follows:

Happy the men whose bliss supreme
Flows from a source on high;
And flows in one perpetual stream,
When earthly springs are dry.

Contentment makes their little more,
And sweetens good possessed,
While faith foretastes the joys in store,
And makes them doubly blest.

If Providence their comforts shrouds
And dark distresses lower,
Hope paints its rainbow on the cloud,
And grace shines through the shower.

What troubles can these hearts o'erwhelm,
Who view a Savior near?
Whose Father sits and guides the helm,
Whose voice forbids their fear?

Let tempests rage and billows rise,
  And mortal firmness shrink;
Their anchor fastens in the skies;
  Their bark no storm can sink.

God is their joy and portion still,
  When earthly good retires;
And shall their hearts sustain and fill,
  When earth itself expires.

JAMES LINGLEY.

—— 1868 (*circa*).

In the English Baptist collection, known as "Psalms and Hymns" (1860), is a sweet hymn (772) for a Lord's-day morning service, commencing

Once more we leave the busy road.

The writer was James Lingley, a man in humble circumstances, originally a member of the Baptist church at Bury St. Edmunds, but transferred, in 1826, to the Baptist church in Cotton Street, Poplar, at the east end of London. He was accustomed to lead the Sunday morning prayer-meeting, and for some time was a very active church member. The hymn was first printed in the Baptist Magazine for 1829. About the year 1868, he lay very ill in Grey's Hospital, and was there visited by Rev. J. T. Wigner. It is believed that Mr. Lingley died shortly after the date mentioned. He told Mr. Wigner that he had "tried his hand" at a few other hymns, but that this hymn was the only one that had lived. Notwithstanding diligent inquiry, it has been found impossible to obtain the date of his birth and death. The hymn mentioned above is as follows:

Once more we leave the busy road
Of worldly toil and care,
To worship our Redeemer, God,
In his own house of prayer.

As strangers in a land of woe
We pass our mortal days;
Yet now and then rejoicings know
In God 's own house of praise.

Ye mourning Christians, join the song,
Your harps once more employ;
Remember, as ye pass along,
This is the house of joy.

Dear Savior! in thy temple shine,
Then shall our souls be blest;
And know and prove the truth divine,
Thine is a house of rest.

An emblem of our future bliss,
Thy temple, Lord, we love;
While we anticipate in this
Our Father's house above.

AMOS SUTTON.

1802–1854.

This devoted missionary of Christ, of humble parentage, was born at Sevenoaks in Kent, January 21, 1802. When his school life was over, he was placed in a large business establishment in the metropolis, but the temptations of a great city proved too strong for him. Returning to his home in the country, the faithful ministry of his pastor was blessed to his conversion, and he was baptized, and joined the Baptist church at Sevenoaks. Soon he was actively employed in Sunday-school teaching, and other works of Chris-

tian usefulness. In 1823, he offered himself as a candidate for missionary service to the General Baptist Foreign Missionary Society, and after a period of preparatory study, he left England for India in August, 1824. His field of labor was the province of Orissa, to the west of the Bay of Bengal, and here, with intervals of furlough spent in his native land and in America, he toiled most diligently and faithfully until his death, August 17, 1854.

Dr. Sutton compiled an Orissa-English Dictionary, prepared the first Orissa hymn book, some of the hymns being his own composition, and translated a number of useful English books into the Orissa language. He also wrote for English readers "A Narrative of the Orissa Mission," and other works. The honorary degree of Doctor of Divinity was conferred upon him by Waterville College (now Colby University), at Waterville, Maine, U. S. A. In 1833, he visited the United States, and while there awakened so much interest in the missionary cause as to prompt the Freewill Baptists to commence their mission to northern Orissa. It was about this time that he composed, to the tune of "Auld Lang Syne," a farewell hymn,

Hail, sweetest, dearest tie that binds,

which soon became very popular, has long been in use in the United States, and is still sung in the General Baptist churches of England, especially at the close of missionary services. The following hymn, entitled "The Macedonian Cry," written shortly afterward to the tune of "Scots, wha hae," did not find so much favor, and is now almost forgotten.

Hark, what cry arrests my ear!
Hark, what accents of despair!
'T is the heathen's dying prayer,
Friends of Jesus, hear!

Men of God, to you we cry,
Rests on you our tearful eye;
Help us, Christians, or we die,
Die in dark despair.

Hasten, Christians, haste to save,
O'er the land, and o'er the wave;
Dangers, death and distance brave.
Hark, for help they call.
Afric bends her suppliant knee,
Asia's woes cry "Pity me"
Hark, they urge the heaven-born plea,
"Jesus died for all."

Haste, then, spread the Savior's name,
Snatch the fire-brands from the flame,
Deck his glorious diadem
With these ransomed souls.
See! the pagan altars fall,
See! the Savior reigns o'er all,
"Crown him, crown him Lord of all,"
Echoes round the poles.

This is 127 in Dr. John Dowling's "Conference Hymns"; the other hymn is 772 in the "Baptist Praise Book."

Dr. Sutton's second wife, to whom he was married in India in 1826, was an American lady, who survived him many years. He was an able and good man, whose memory will long be fragrant.

ELIEL DAVIS.

1803–1849.

Mr. Davis was son of a deacon of the Baptist church in Folkstone, and was born June 5, 1803. His father was a teacher, and John B. Gough, who was

born at Sandgate, about two miles west of Folkstone, says in his autobiography, "My father paid a weekly sum for my instruction at the seminary of Mr. Davis of Folkstone." This was in 1825, and about this time the Baptist church at Folkstone had as its pastor Rev. Joseph Belcher, D.D., the author of "Historical Sketches of Hymns."

In 1822, Mr. Davis attained a situation in a dry goods store in London. Here, in January, 1822, he united with the Eagle Street Baptist church, then under the pastoral care of Rev. Joseph Ivimy, author of the well-known "History of the English Baptists," and a life of John Bunyan. He soon began to exercise his gifts in the church to which he belonged, and also in neighboring villages. At length, in 1826, in order to perfect himself for the work of the Gospel ministry, he entered the Baptist College at Stepney, London. About this time Dr. Belcher undertook the preparation of the "Mutual Instructor," a manuscript monthly designed for the young people connected with his congregation. Mr. Davis was one of its supporters, and in 1826, he contributed to it the following hymn:

From every earthly pleasure,
  From every transient joy,
From every mortal treasure
  That soon will fade and die;

No longer these desiring,
  Upward our wishes tend,
To nobler bliss aspiring,
  And joys that never end.

What though we are but strangers,
  And sojourners below,
And countless snares and dangers
  Surround the path we go?

Though painful and distressing,
  Yet there 's a rest above;
And onward still we 're pressing,
  To reach that land of love.

Dr. Belcher called the attention of a London publisher to this hymn, who was so well pleased with it that he copied it and inserted it in his own periodical, whence it found its way into the hymn books. In this country it first appeared in Dr. Joshua Leavitt's "Christian Lyre." It has a place in "Songs for the Sanctuary," and also in the "Plymouth Collection." The beautiful hymn,

There is a heaven of perfect peace,

is also attributed to Mr. Davis.

Having completed his studies at Stepney College, Mr. Davis became pastor of the Baptist church at Newport, Isle of Wight. Six years later he accepted a call to the pastorate of the Regent Street Baptist church, Lambeth, London. Here he remained seven years. He then spent one year with the Baptist church at Eye, Suffolk, and in 1842, he became pastor of the Baptist church at St. Ives, Huntingdonshire. This relation continued until his death in March, 1849.

JOHN E. GILES.

1805–1875.

John Eustace Giles was a son of Rev. W. Giles, and was born April 20, 1805, at Dartmouth, where his father was pastor of the Baptist church. His early education he received in the private school of Rev. James Hinton, at Oxford. In his twentieth year he was baptized by his father, and became a member of the Baptist church at Chatham, of which his father was at that time pastor. Soon after he entered the Baptist College at Bristol, and commenced a course of study preparatory to the work of the Christian minis-

try. At the conclusion of his studies, he preached a short time at Haverford-west. He then became pastor of the Salter's Hall Chapel, London, where he was ordained in September, 1830. From 1836, to 1846, he was pastor of the Baptist church at South Parade, Leeds. During his pastorate in Leeds, with Dr. Acworth, he visited Hamburg in behalf of Dr. Oncken and the persecuted Baptists there. Later, with Rev. Henry Dawson, he went to Denmark to plead with the king in behalf of the Baptists in that kingdom. He also took an active part in the Anti-Corn-Law struggle. At the close of his labors in Leeds he was settled for a short time in Bristol. Then, from 1847, for fourteen years, he was pastor of the Baptist church in Sheffield. He was afterward pastor at Rathmines, Dublin, whence he removed to London, where he was pastor of the church at Clapham Common until his death, June 24, 1875. He possessed pulpit talents of a very high order, and his life was one of very great usefulness.

Among his published works were "A Funeral Sermon on the Death of Robert Hall," "Lectures on Socialism," "A Lecture on Popery," "A Circular Letter on the Spirit of Faith." He was also a contributor to the Eclectic Review.

The following baptismal hymn, found in our best collections, but sometimes abridged, was written by Mr. Giles during a serious illness in 1870, in anticipation of a baptism of several candidates at Salter's Hall, London:

Hast thou said, exalted Jesus,
"Take thy cross and follow me?"
Shall the word with terror seize us,
Shall we from the burden flee?
Lord, I 'll take it,
And, rejoicing, follow thee.

While this liquid tomb surveying,
Emblem of my Savior's grave,
Shall I shun its brink, betraying
Feelings worthy of a slave?
No, I 'll enter;
Jesus entered Jordan's wave.

Sweet the sign that thus reminds me,
Savior, of thy love for me;
Sweeter still the love that binds me,
In its deathless bond, to thee;
O what pleasure,
Buried with my Lord to be!

Should it rend some fond connection,
Should I suffer shame or loss,
Yet the fragrant, blest reflection,
I have been where Jesus was,
Will revive
When I faint beneath the cross.

Fellowship with him possessing,
Let me die to all around;
So I rise to enjoy the blessing
Kept for those in Jesus found,
When the archangel
Wakes the sleepers under ground.

Then, baptized in love, in glory,
Lamb of God, thy praise I 'll sing;
Loudly with the immortal story
All the harps of heaven shall ring;
Saints and seraphs,
Sound it loud from every string.

In 1834, at the request of the Baptist Missionary committee, Mr. Giles wrote a hymn for the celebration of the Negro's Jubilee; and also, by request, he wrote three hymns for the Missionary Society's Jubilee Collection, 1842.

EBENEZER PLEDGE.

1813–1878.

Rev. Ebenezer Pledge was born at Folkestone, August 31, 1813, and was educated at Stepney College, where he remained from 1838, to 1842. He was first settled at Aberdeen, and afterward at Eythorne. In 1868, he removed to Umbridge, where he died June 2, 1878. He wrote some hymns, which were published in "Tent and Temple Songs" (1879). The following hymn, written by Mr. Pledge, and entitled "The Three Thrones, A Sabbath Evening Hymn," is from this volume:

O thou most holy One!
In this calm evening hour,
We meet before thy Mercy-throne,
Encircled by thy power.
Teach us to veil our face,
In lowliness of mind;
Now bless us from thy throne of grace,
Let us rich mercies find!

O thou most righteous One!
Through grace and mercy here,
Prepare us for thy Judgment-throne,
Where we must all appear;
In righteousness complete,
And placed at thy right hand,
Thus bless us from thy Judgment seat,
With saints from every land.

O thou most faithful One!
When that great day is o'er,
Then take us near thy Heavenly-throne,
To dwell forevermore,
Redeemed by grace divine,
Robed in thy righteousness,
Then shall we in thy likeness shine,
'Mid heavenly happiness.

O seal the promise now,
In this calm evening hour!
Let us who round thy footstool bow,
Each feel thy Spirit's power.
When, Lord, we end our race,
And reach thy throne above,
Then will we sing of thy rich grace,
And talk of thy great love.

The first lines of other hymns are—

"Jesus wept on Olivet,"

"Because he hath inclined his ear,"

"In the name of Jesus meeting,"

"Jesus only could I see,"

"In this dark and evil day."

ELIZABETH RYLAND TRESTRAIL.

1813 ——.

CAROLINE DENT.

1815 ——.

These ladies are sisters, great-granddaughters of Rev. John Collett Ryland, the first notable member of the famous Baptist family of Rylands. Their father's name was Dent, and their native place is Milton, near Northampton. Mrs. Trestrail was born March 24, 1813, and Miss Dent, August 14, 1815.

Mrs. Trestrail's first husband was John Robey, Esq., banker, of Rochdale, Lancashire, a gentleman of some literary fame, author of "Traditions of Lancashire." In 1858, some years after his decease, she married Rev. F. Trestrail, D.D., formerly secretary of the Baptist Irish and Foreign Missionary Societies. In 1840, Mrs. Trestrail published a translation from the Ger-

man of a memoir of Rev. Henry Mösser; and in 1854, a sketch of the "Literary Life and Character of John Robey," prefixed to his "Legendary and Poetical Remains."

Mrs. Trestrail and Miss Dent have both written poetry, and to a certain extent have co-operated in publication. Thus in 1854, Miss Dent published a volume entitled "Thoughts and Sketches in Verse," including some short pieces and three longer ones. Several of the shorter pieces were written by Mrs. Trestrail. The sisters were also, in 1861, joint authors of a little book of consolatory verses, printed for private circulation, and entitled "Our Darling."

As hymn writers, each is known to the public by one hymn only. Mrs. Trestrail's was written in 1864, for the celebration in Jamaica of the Jubilee of the Baptist Mission to the West Indies, and is now number 5 in "Psalms and Hymns for School and Home." It is as follows:

Hallelujah! Praise the Lord!
Praise him for his faithful word;
For the peace of pardoning love,
Praise his name, all names above.
Hallelujah! Praise the Lord!

Praise him, all ye stars of light,
Ever burning in his sight;
Praise him, earth's green vales below;
Praise him, ocean's ebb and flow.
Hallelujah! Praise the Lord!

Fathers, brethren, round his throne,
Knowing now as ye are known,
Praise him on your harps of gold,
As ye see his love unfold.
Hallelujah! Praise the Lord!

For his love, too faintly sung,
Praise we him with heart and tongue;
Heaven and earth, in one accord,
Hallelujah! Praise the Lord!
Hallelujah! Praise the Lord!

Miss Dent's hymn is part of a poem of thirteen stanzas occurring in the volume mentioned above, "Thoughts and Sketches in Verse," and is entitled there "The Sympathy of Jesus." It is number 529 in "Psalms and Hymns."

Jesus, Savior! Thou dost know
All the depth of human woe;
Thou hast shed the bitter tear,
Thou hast felt the withering fear.

For the iron of our sin
To thy heart hath entered in;
All its festering anguish keen,
Holy Savior, thine hath been.

Thou our Brother art, and we
With our sorrows come to thee;
Thou wilt not, for us who died,
From our misery turn aside.

Jesus, save! the floods are nigh;
To thine open arms we fly;
Sure the waters will not dare
Overwhelm our spirits there.

No! the raging waves subside,
Thou hast checked the rising tide;
All our woes obey thy will,
While thou whisperest, "Peace, be still!"

It may be added that Miss Dent is also the author of a religious story entitled "Sunshine in the Valley" (1858), and that her home is still in Northamptonshire. Mrs. Trestrail, with her honored husband, resides at Clifton, near Bristol.

JOHN T. WIGNER.

1815 ——.

Rev. John Thomas Wigner, one of the most respected ministers of the Baptist denomination in Eng-

land, was born in or about the year 1815, at Harwich, in Essex, where his father was a tent and sail maker. When a youth he removed to Burnham, in Essex, and there in his sixteenth year he was baptized, and joined the Baptist church. In 1836, he became a student at Stepney College (now Regent's Park), and in 1840, he entered upon the pastorate of the Baptist church in Lynn, Norfolk. On his fiftieth birthday a great sorrow came to him, and that day, to use his own words, has been to him a *non dies* ever since, and is never referred to. Hence the indefinite expression used above concerning the date of his birth. From Lynn, Mr. Wigner removed, in 1866, to Brockley, where shortly afterward a new chapel and school rooms were built for him, and where he still ministers to a large and attached congregation.

Mr. Wigner was one of the company of ministers who, in 1860, brought out the now well-known Baptist hymn book, entitled "Psalms and Hymns." A supplement to this book was published in 1881, of which Mr. Wigner was the editor. He also edited, in 1882, a hymn book for the young, which has a large circulation among Baptist churches. It is entitled "Psalms and Hymns for School and Home." Mr. Wigner is the author of two hymns which have a place in the publications named. One of these commences

O Lord, revive thy work.

The other is the following:

Hark! 't is the song of heaven,
  Let earth resound the strain;
And let the joyful tidings spread
  O'er island, sea and main.

"To us a child is born,"
  To bless our guilty race,
To bring salvation to our world,
  To save us by his grace.

"To us a Son is given,"
All glory to his name!
We join with angel hosts to sing
His wondrous, boundless fame.

The offering of our hearts,
Low at his feet we lay;
With sacred songs and holy joy,
Keep the glad holiday.

All hail! thou glorious King!
We give ourselves to thee;
Our souls adore thy royal sway,
Let us thy glory see.

A third hymn, to which Mr. Wigner's name is appended, is in reality an adaptation by him of a hymn by Andrew Reed,

O, do not let the word depart.

W. POOLE BALFERN.

1818–1887.

Rev. W. Poole Balfern was born at Hammersmith, near London, September 4, 1818. His first pastorate was at Bow, near London, where he entered upon his labors in September, 1855. Here he remained seven years, and then resigned on account of ill health. After a two years' rest, though far from being well, he opened a chapel at Springvale, Ham, for the poor near his home. Some years later, and while thus engaged, he received an invitation from the church at Norlands Chapel, Notting-hill, in the same neighborhood. The church was burdened with a heavy debt, and was unable to pay for the support of a stated pastor. He accepted the invitation, and entered upon the pastorate of the church, taking with him the church he had

gathered. Here he remained two years, when, his health again failing, he was obliged to resign. For a change and rest, he went to Brighton, and after a while he was called to the pastorate of the Sussex Street Baptist church, then in a very low condition. There he labored ten years, when age and brain prostration compelled him to resign. He died at his home in Brighton, July 3, 1887.

Mr. Balfern used his pen in the preparation of many works in prose and verse. Among them are "Glimpses of Jesus, or Christ Exalted in the Affections of his People"; "Lessons from Jesus, or the Teachings of Divine Love"; "The Sheltering Blood, or Sinner's Refuge"; "The Pathos of Life"; "The Beauty of the Great King, and other Poems for the Heart and Home"; "Lyrics for the Heart"; "Gethsemane, or Incidents of the Great Sorrow"; "Heart Fellowship with Christ, with Meditations and Prayer for each Sunday in the Year"; "The Way of Peace." He was also a frequent contributor to religious journals. Mr. Balfern's hymns are found in his published works and the religious journals, from which some of them have been transferred to "The Baptist Hymnal" and other collections. Some of his hymns are also in various Sunday-school hymn books. The following is from the English "Baptist Hymnal" (900):

Say not, O wounded heart,
  Thy love can find no home;
Behold the Bridegroom of thy soul,
  And hear him whisper, "Come!"

No falsehood dwells in him,
  His heart no change hath known;
The faith which rests upon his word,
  Makes all his love its own.

With watchful love he waits
  To welcome to his breast
Each wanderer who, with weary feet,
  Would seek his perfect rest.

The sighs of Penitence
He hears, and counts her tears;
And when she leans upon his breast,
Forgives the sins of years.

Turn then, O soul, and live!
In Christ's own heart find peace;
Now let assurance of his love
Bid all thy conflicts cease.

The London Baptist says of Mr. Balfern: "He was singularly unselfish and loving in personal character, and his tone in writing was an index to the true spirituality of his mind."

JOSEPH TRITTON.

1819–1887.

Mr. Tritton was from 1869, until the time of his death, treasurer of the Baptist Missionary Society. He took a deep, practical interest in foreign missionary work, and at different times contributed largely for missionary purposes. To other purposes, also, he devoted his means on a liberal scale. He was for some time treasurer of the Baptist Irish Society, of the Surrey Mission, and of the Institution now known as the Asylum for Fatherless Children.

Mr. Tritton was born at Battersea, September 21, 1819. His father's family, including himself, were in earlier years members of the church at Battersea, under the pastoral care of Rev. Joseph Hughes, one of the founders of the British and Foreign Bible Society, and a friend of John Foster. He was educated partly at private schools and partly at the Charter House. For upward of forty years he was a partner

in the well known banking house of Barclay, Bevan, Tritton & Co. He died May 1, 1887.

Mr. Tritton was an occasional writer of hymns and poems on spiritual subjects. Two of the hymns sung at the opening of the Metropolitan Tabernacle, in 1861, were composed by him for that occasion, and afterward incorporated by Mr. Spurgeon in "Our Own Hymn Book" (1866). Their first lines are

"Spirit of glory and of grace" (1018),

"Sing to the Lord with heart and voice" (102).

A third hymn in the same book,

Behold, he comes! the glorious King,

was composed by Mr. Tritton in 1856. The two following hymns, included in "Psalms and Hymns," were prepared for use at the annual meetings of the Baptist Missionary Society in 1880:

"Lord God of our salvation" (1216),

"Head of the church, and Lord of all" (1218).

Other good hymns from Mr. Tritton's pen were published from time to time in the Missionary Herald. The following is a good specimen of his style:

Savior, who from the chosen spot,
On morning cloud wast borne away,
Where the dim shades of earth are not,
But all is bright, unending day;—

With us 't is darkness, sin, and strife;
Without, the foe — within, the fear;
O when wilt thou, great Prince of Life,
In full salvation's strength appear?

What can we but our God implore
His power and glory to reveal,
While faith tells out, from shore to shore,
Thy grace a stricken world to heal?

Look from thy seat at God's right hand;
Thy seat, on heaven's eternal hill;—
And speed each consecrated band,
That strives to do the Father's will.

On thee our every hope is laid;
Such hope as at thy cross up-springs;
For thee our every prayer is made,
Enthroned Redeemer, "King of Kings,"

To whom all lands must tribute bear,
All hearts be bowed in reverence low;
While destined in thy truth to share,
Its glory shall the nations know.

EMMA TURNEY.

1819–1851.

In "Psalms and Hymns for School and Home," are two hymns for children, sweet and tender in their simplicity, to which are appended the signatures "E. Turney," and "E. T." It cannot be affirmed with certainty, but all the facts make it extremely probable, that the writer of these hymns was Mrs. Emma Turney, *née* Emma Bolwell, who was born at Aldeburgh, Suffolk, December 17, 1819, and May 13, 1842, became the wife of Mr. G. L. Turney, a deacon of the General Baptist church in Borough Road, Southwark. Mrs. Turney, before her marriage, had been engaged in tuition, and was an accomplished Christian lady. She died September 10, 1851. Number 351 in the above collection begins

Come to Jesus, little one.

The following is number 372:

The darkness now is over,
And all the world is bright;
Praise be to Christ, who keepeth
His children safe at night!

We cannot tell what gladness
May be our lot today,
What sorrow or temptation
May meet us on our way;

But this we know most surely,
That through all good or ill,
God's grace can always help us
To do his holy will.

Then, Jesus, let the angels,
Who watch us through the night
Be all day long beside us
To guide our steps aright.

And when the evening cometh,
We 'll kneel again to pray,
And thank thee for the blessings
Bestowed throughout the day.

BENJAMIN W. PROVIS.

1822 ——.

Benjamin Wilmot Provis is a good specimen of a class of men happily to be found in many Non-conformist churches in the smaller towns of England; intelligent, godly laymen, pillars in the communities to which they belong. Mr. Provis was born at Chippenham, Wiltshire, November 15, 1822, but for many years past he has resided at Coleford, Gloucestershire, where he is engaged in business. He is a member of the Baptist church in that place, and for the last thirty years he has been superintendent of the Sunday-school and leader of the choir. He has written a number of hymns, chiefly for use in the Sunday-school, or on anniversary occasions. Most of these are unknown

beyond his own locality, but two have been introduced into popular hymn books, —

"No tie so strong or sweet below,"

"Bright and joyous be our lay."

The first of these is herewith given as amended by the author:

No tie so strong or sweet below
That time doth not dissever;
But in the Father's home there waits
This recompense forever —
No parting there, no parting there,
No parting there forever.

Our cords of joy are cleft in twain,
Not one remains unbroken;
Yet heaven relinks eternally,
For so the Lord hath spoken,
No parting there, etc.

Why mourn we gaps which years have made?
Why grieve for the departed?
Since Christ shall reunite in heaven,
And heal the broken-hearted.
No parting there, etc.

Yea, in the Paradise of God
The sorrows of life's story
Shall be resolved in psalms of praise
And everlasting glory.
No parting there, etc.

Sing we today; the night draws on!
Come night of mortal slumber!
To-morrow clasp we waiting hands
Of hosts no man can number.
No parting there, etc.

SOLOMON S. ALLSOP.

1824 ——.

Rev. Solomon Smithee Allsop is a useful and much respected minister connected with the General Baptists. He was born at Quomdan, Leicestershire, April 1, 1824. His father was a Baptist minister, afterward a missionary to Jamaica, where he died in 1829. The son, returning to England, received a good education, became a church member, an occasional preacher, and eventually, in 1860, pastor of a General Baptist church at Whittlesea, in Cambridgeshire. His subsequent spheres of labor were Longford, near Coventry, and March, until 1879, when he removed to Burton-on-Trent, where he now resides. Both at March and Burton-on-Trent new chapels were erected in connection with his ministry. When he was pastor at Longford it was the custom to have an original hymn at the Sunday-school anniversaries, and for these occasions Mr. Allsop wrote several hymns, which found favor in other localities, and were often sung, though the author was unknown. The following is from the "School Hymnal" (323):

Our hymn of thanks we sing today,
  Our hearts and voices raise,
To him who with a Father's love,
  Has guided all our ways;
The mercies of another year
  Demand our grateful praise.

Jesus, accept the thanks we bring,
  Unworthy though they be;
Thou didst of old let children sing
  Hosannas unto thee.
We, too, present our offering,
  And join their harmony.

Throughout the year we have been blest
With lessons from thy word,
From teachers, dear, who never tire,
In working for their Lord,
Our minds to train, our souls to win;
O give them their reward.

May we still love the Sunday-school;
Still love thy word and ways;
And wise unto salvation grow,
In these our youthful days;
Then join the blesséd band above,
Who ever sing thy praise.

Lord, smile upon the friends who come
To aid this work of love;
Their offerings graciously accept;
Thy blessing may they prove
An hundred fold, and may we meet
Teachers and friends above.

JOHN H. BETTS.

1825 ——.

Rev. John Henry Betts was born June 16, 1825, at Great Yarmouth, Norfolk, where his father was for many years pastor of the Baptist church. He commenced his own ministry in 1847, and has labored successfully in London, Edinburgh, Manchester, Darlington, and Newcastle-upon-Tyne. Since 1881, he has been pastor at Rye Hill Chapel, in the important city last named.

In early life Mr. Betts published a volume of poems entitled "Early Blossoms," consisting of hymns and translations from the Greek and Latin classics. While in London and Edinburgh he also published three small volumes of sermons and lectures, now out of print. For several years he was editor of the Primi-

tive Church Magazine. He is also the compiler of a collection of hymns for Sunday-schools, entitled "The Children's Hosanna." Several of these hymns were written by Mr. Betts, and are to be found in Mayor's "Book of Praise," a collection of hymns for the young, which has had a large circulation in Great Britain. One of these is the following:

Beautiful Star, whose heavenly light
Cheers a guilty world of night;
Thou shedd'st thy glories from afar,
Star of the Christian, beautiful star.

Beautiful Star, whose kindly ray
Brings to earth a glorious day;
With steady, heaven enkindled flame,
Thou shinest, evermore the same.

Beautiful Star, thy pilot spark
Leads the traveler in the dark.
Through all his journey to the skies,
He lifts to thee his gladdened eyes.

Beautiful Star, when o'er the deep
Wildest storms of sorrow sweep,
The sailor feels and fears no ill,
For overhead thou shinest still.

Beautiful Star, the darksome tomb
In thy light shall lose its gloom;
O let me find thy presence there,
And e'en in death I 'll feel no fear.

JOHN COMPSTON.

1828 ——.

Probably no man in England has done more to popularize the great temperance movement by the aid of music and song, than Rev. John Compston. True, no hymns of his are sung in the ordinary worship of the

churches, but at Band of Hope meetings and other temperance gatherings his stirring verses are familiar favorites, and some of them contain so much of the religious as well as the lyrical element that their author may well have a place in this volume. Mr. Compston was born at Smallbridge, near Rochdale, Lancashire, January 9, 1828, his father, Samuel Compston, being a Congregational minister. John Compston became a Baptist, and beginning to preach in the year 1852, he accepted a call to the pastorate of the Baptist church, Inskip, near Preston. He labored subsequently at Bramley (now Leeds), Barnsley, York Road, Leeds; and, in 1878, removed into Somersetshire to become pastor of the United churches of Fivehead and Isle Abbots, near Taunton, a post he still occupies. While at Leeds he discharged the duties of organizing secretary to the Yorkshire Band of Hope Union.

His first work in connection with hymns was the publication of a popular little book known as "Lancashire Sunday-school Songs," afterward incorporated in a larger book entitled "Sacred Songs for Home and School," of which Rev. J. Lees was co-editor. A hymn for the young, composed by Mr. Compston, commencing

Joseph, a lovely youth,

appeared in both of these collections, and has been reprinted elsewhere. In 1857, and 1863, music for these sacred songs was published by Mr. Compston, in the latter instance with the title "Popular Sacred Harmonies." In 1881, he edited a more important work, which has passed through several editions, and is entitled "The National Temperance Hymnal." In this work words and music are combined. Of the five hundred compositions contained in it, twenty are by Mr. Compston. One of these appears in the "School Hymnal" (1880), the first line being,

The boys and girls of England, O happy may they be.

The following hymn, written for the re-opening of a house of worship, is one of Mr. Compston's best:

Lo! now with joy we enter
At Zion's open door,
Where strong affections center,
And numbers throng the floor.
In God, the Lord, we glory,
Where love our life hath crowned,
And in whose boundless mercy
Our souls true rest have found.

This day, with grateful feeling,
Our psalms and hymns we bring;
Our love to Jesus sealing,
His praise we join to sing;
Thus far his hand has prospered
Our good and great design,
Nor will his kindness fail us,
Nor e'er his love decline.

With hearts subdued and tender,
Upon the past we gaze;
Whilst thanks to God we render,
Who shaped our toilsome ways.
Through all the "days of small things,"
For more than thirty years,
His care appeaed in all things,
And turned to smiles our fears.

O God of grace and glory,
Thy blessings we implore; —
Now as we stand before thee,
Thy Spirit on us pour.
Whene'er thy people gather
Within these walls to pray,
Come, and fulfil thy promise,
And ever with us stay.

Beside pamphlets at various times on public questions, Mr. Compston has recently published a well known work entitled "Temperance as Taught in the Revised Bible," containing brief comments on passages of Scripture bearing on the temperance controversy.

DAWSON BURNS.

1828 ——.

Dawson Burns, D.D., was born in Southwark, London, December 22, 1828, and is the younger son of Jabez Burns, D.D., widely known in his day as a preacher and author, and especially as a speaker and lecturer in behalf of temperance reform and other philanthropic movements. Dawson Burns studied for the ministry at the General Baptist College then located at Leicester; and, in 1851, commenced public work in Manchester. After a time he became assistant, and eventually successor to his father as minister of the General Baptist Chapel, Church Street, Marylebone, London. This position he resigned a few years ago in order to devote himself more entirely to literary and organizing work in connection with the temperance cause. In 1868, he published, with Dr. F. Lees as co-editor, the "Temperance Bible Commentary"; in 1872, "Bases of the Temperance Reform"; in 1875, "Christendom and the Drink Curse"; in 1883, "Temperance Ballads"; beside numerous contributions, year by year, to periodicals, congresses, etc.

But in the midst of this almost incessant work of advocacy and controversy Dr. Burns has not ceased, in the quiet of his home, to practice the art of poetry. In 1884, he published "Rays of Sacred Song" (London, S. W. Partridge & Co.), a volume containing nearly forty hymns, and many short poems, chiefly on Scripture subjects. In 1886, appeared from his pen "Oliver Cromwell, and Other Poems." The following is from the English "Baptist Hymnal" (783):

Gladsome we hail this day's return;
In God's great name again we meet;
Our hearts once more within us burn,
And our communion shall be sweet.

We bless thee, Lord, for all the good
Thy liberal hand has freely given,
For grace by which our feet have stood
In ways that lead the soul to heaven.

For all the mercies of the past
We join in songs of filial praise,
Around us now thy favor cast,
Thou Guide and Guardian of our days.

'T was by thy Spirit-kindling flame
Thy servants felt their bosoms glow,
And in thy all sustaining name,
They still with hallowed ardor go.

More strength we crave, more love, more zeal,
That we may follow Christ; and live
To labor for our brethren's weal,
And unto thee the glory give.

SIR NATHANIEL BARNABY.

1829 ——.

Sir Nathaniel Barnaby, K.C.B., is the only Baptist hymn writer upon whom has been bestowed the honor of knighthood. He received this distinction from the Queen of England in recognition of the services he had rendered his country as a director of Naval Construction. He was born at Chatham, February 25, 1829, and was a scholar in the Brook Sunday-school there. For many years he has been superintendent of the Sunday-school connected with the Baptist church at Lee, in Kent, and the few hymns he has written were first sung at its anniversary services. Two of these were introduced into the "School Hymnal" (London, 1880), and soon came into extensive use. Their first lines are as follows:

"To Jesus our Captain, to Jesus our King,"

"The soldier keeps his wakeful watch,"

The second of these hymns was written to be sung to the popular German war song, the "Watch on the Rhine," and is as follows:

The soldier keeps his wakeful watch
While wearied comrades sleep around,
With eager eyes and ears, to catch
Of stealthy foeman sight or sound.

Girls. Then let me watch when danger 's near;
Boys. Then let me watch when danger 's near;
Girls. God help us all to watch; to watch and pray;
All. God help us all to watch; and guard thou our way.

As faithful soldiers let us watch
For sin, our strong and bitter foe,
Lest he an easy victory snatch,
Break through our guard, and lay us low.

Then, etc.

The sailor keeps his wakeful watch,
When billows rise and tempests roar,
With straining eyes the light to catch,
Which warns him from the dangerous shore.

Then, etc.

For like the sailor, we are borne
Through storm and calm across the sea;
God fills our sails and drives us on,
To land us in eternity.

Then, etc.

In evening winds and raging seas,
By stormy day and dreary night,
Supported by thy promises
I 'll watch and work, with all my might.

Then, etc.

Land me, O Lord, in safety there,
And all my dangerous way attend;
Then praise shall leave no room for prayer,
And my long watch shall have an end.

Then, etc.

THOMAS GOADBY.

1829 ——.

Rev. Thomas Goadby, b.a., is the second son of Rev. Joseph Goadby. He was born December 23, 1829, at Leicester, where his father was at that time minister. He studied first at the General Baptist College, then located at Leicester, and afterward at Glasgow University, having obtained one of Dr. Williams' scholarships. He was graduated b.a., in 1856, and shortly after commenced his ministry as pastor of the General Baptist church in Coventry. In 1861, he removed to Commercial Road, London, and thence, in 1868, to Osmerton Road, Derby. In 1873, he was chosen president of the General Baptist College, which had been removed from Leicester, and is now in Nottingham; and this position he still holds.

Mr. Goadby is best known as a preacher and speaker, but he has been a frequent contributor to periodical literature; and a number of his more important papers and addresses have appeared in pamphlet form. In 1862, he published a short poem entitled "The Day of Death." He is a good German scholar, and has attended courses of lectures by some of the most eminent professors in German Universities. In 1884, he translated the first volume of Ewald's great work "Die Lehre der Bibel von Gott," the translation being published in the Foreign Theological Series of T. & T. Clark, under the title, "Revelation, its Nature and Record."

Mr. Goadby's hymns have been composed chiefly for the use of young people at Sunday-school anniversaries, and some of them have been very popular. Nine are in the "School Hymnal" (1880):

"Morn awakes and woodlands ring,"

"God of the earth and sky,"

"O God, who on through all the years,"

"Prince of Life, enthroned in glory,"

"When the day of life is dawning,"

"O thou whose holy love,"

"Shepherd of Israel, Jesus our Savior,"

"A band of maiden pilgrims,"

"Forward, Gospel heralds,"

The first, in full, is as follows:

Morn awakes and woodlands ring,
Earth and heaven with glory shine;
Glad as birds of dawn we sing,
Brimming o'er with song divine.
Sunbeams glitter, day is come,
Fled are all the fears of night;
Stones will shout, if lips are dumb: —
Praise to thee, great Lord of Light!

Bounding in the hearts of men,
Breaking on the grassy sod,
Swells the living tide again
From the flowing founts of God.
Dewy slumber leaves the eyes,
Joy in every soul is rife,
As from death lo all things rise: —
Praise to thee, great Lord of Life!

Sweet as God's sweet grace the air
Breathes its freshness o'er the flowers;
Earth is beautiful and fair;
Blessèd are the morning hours.
Golden fields with radiance glow
Golden skies gleam bright above,
Eden comes again below: —
Praise to thee, great Lord of Love!

Swiftly flies the night of Time,
Soon eternal day will dawn, —
Angel choirs in song sublime
Heralding unfading morn;
Then transfigured evermore,
All the sin of earth forgiven,
Loud we 'll sing where saints adore,
Praise to thee, great Lord of Heaven!

JAMES F. SMYTHE.

1830 ——.

Mr. Smythe was born in Bristol, October 29, 1830, and studied for the ministry at the Baptist college in that city. In 1858, he entered upon public life as minister at Worstead, in the agricultural county of Norfolk. It was afterward his lot to be the first Baptist pastor in modern times in the ancient city of York. Subsequently he labored in Canterbury and Bolton, and is now pastor of the General Baptist church at Berkhampsted. Mr. Smythe's first poetical production appeared in the Baptist Magazine in the year 1856, and was entitled "God and the Soul." Since then he has written a considerable number of hymns and short poems, which have appeared in the Sword and Trowel, the General Magazine, and other religious periodicals. The following, from "Psalms and Hymns for School and Home" (128), is from his pen:

O Jesus! meek and lowly,
  Who once did sojourn here;
O Jesus! pure and holy,
  Thy gentle voice I hear!
It speaks from out the pages
  Of thine own Book divine;
It comes all down the ages,
  To weary hearts like mine.

O Jesus! meek and lowly,
  Of comforters the best;
O Jesus! pure and holy,
  To me thou offer'st rest;
Rest from all mental anguish,
  The rest of sin forgiven,
Rest when I fail and languish,
  The perfect rest of heaven.

O Jesus! meek and lowly,
I look to thee alone;
O Jesus! pure and holy,
To thee for rest I come;
I trust, and so believe thee,
I seek thy blesséd face;
Receive me, oh, receive me,
Within thy kind embrace!

MARY E. LESLIE.

1834 ——.

Miss Mary Eliza Leslie is a daughter of Rev. Andrew Leslie, a Baptist missionary, who for twenty, two years was pastor of the church in Circular Road, Calcutta. She was born at Menghyr, January 13, 1834. She became a member of her father's church, and, being possessed of considerable intellectual attainments, was for eight years at the head of an institution for the education of the daughters of native Christian gentlemen. Since 1877, she has been engaged in visiting the hospitals of Calcutta, in temperance and zenana work, and other kinds of Christian service.

Miss Leslie is the author of the following works: "Ina, and other Poems" (1856); "Sorrows and Aspirations" (1858); "Heart Echoes from the East, or Sacred Lyrics and Sonnets" (1861); "The Dawn of Light, a Story for Hindoo Women" (1869); "Eastern Blossoms, a Story for Native Christian Women" (1875); and "A Child of the Day" (1882, republished in Edinburgh).

In "Heart Echoes from the East" is a lyric beginning,

They are gathering homeward from every land,

which soon became extremely popular, and has been

reprinted in many forms. Set to music, it has been often sung at anniversaries. Several of Miss Leslie's lyrics and sonnets are very good, but no one of her hymns is equal in poetic power to this ("School Hymnal," 291):

They are gathering homeward from every land,
One by one;
As their weary feet touch the shining strand,
One by one.
Their brows are enclosed in a golden crown,
Their travel stained garments are all laid down,
And clothed in white raiment they rest on the mead
Where the Lamb loveth his chosen to lead,
One by one.

Before they rest they pass through the strife,
One by one;
Through the waters of death they enter life,
One by one.
To some are the floods of the river still
As they ford on their way to the heavenly hill;
To others the waves run fiercely and wild;
Yet all reach the home of the undefiled,
One by one.

Jesus, Redeemer, we look to thee,
One by one;
We lift up our voices tremblingly,
One by one.
The waves of the river are dark and cold,
We know not the spot where our feet may hold;
Thou who didst pass through in deep midnight,
Strengthen us, send us the staff, and the light,
One by one.

Plant thou thy feet beside as we tread,
One by one;
On thee let us lean each drooping head,
One by one.
Let but thy strong arm around us be twined,
We shall cast our cares and fears to the wind.
Savior, Redeemer, with thee full in view,
Smilingly, gladsomely, shall we pass through,
One by one.

Rev. Charles H. Spurgeon

CHARLES H. SPURGEON.

1834 ——.

Few men are so widely known as Charles Haddon Spurgeon. He was born June 19, 1834, at Kelvedon, Essex, where his father was pastor of an Independent church. At an early age he was placed under the care of his grandfather, also an Independent minister, who lived at Stambourne, in the same county. Later he attended a private academy at Colchester, which had become his father's residence. When fifteen years of age he studied a year at an agricultural college at Maidstone. Afterward he was an assistant in a school at Newmarket. In the autumn of 1850, he became deeply interested in his religious welfare, and a few months later, at the Primitive Methodist Chapel at Colchester, he heard a sermon from the text, "Look unto me, and be ye saved, all ye ends of the earth." The preacher's words reached his heart, and then and there, according to his own glad testimony, he gave himself to the Lord Jesus Christ. When considering the duty of publicly confessing his allegiance to his Master, he decided to unite with a Baptist church, and May 3, 1851, he was baptized at Isleham, near Newmarket.

For awhile he devoted himself to the work of tract distribution and Sunday-school teaching. He then removed to Cambridge, where he found employment as usher. Here he united with the Baptist church in St. Andrews Street, of which Robert Robinson and afterward Robert Hall had been pastors, and engaged in religious work as opportunity offered. His first sermon he preached at Teversham, when sixteen years of age, having received a license as a lay preacher. In 1852, he was called to the pastorate of the little Baptist church at Waterbeach. Here crowds flocked to hear him. His fame soon reached London, and, in

the autumn of 1853, the deacons of Dr. Rippon's old church in New Park Street invited him to come to London, and supply the pulpit. The invitation was accepted, and the impression which the young preacher made by his sermons was such that he at once received a call to the pastorate. This he accepted, and removing to London he entered upon his work in the metropolis under very bright prospects. Crowds attended his preaching services, and within a year it became necessary to enlarge the church edifice. Meanwhile Exeter Hall was hired, and overflowing congregations greeted him there. The enlarged chapel proved inadequate to seat the throngs that assembled to hear him, and, in 1856, Mr. Spurgeon commenced preaching in the Music Hall in Surry Gardens, which had accommodations for seven thousand people. To meet the wants of the rapidly growing church, the Metropolitan Tabernacle was erected, the corner-stone of which was laid in August, 1859. The building was completed in 1861, at a cost of one hundred and fifty thousand dollars. Here Mr. Spurgeon has since preached to large congregations, the house having seats for fifty-five hundred people, and standing-room for one thousand more. When the church took possession of the Tabernacle it had a membership of eleven hundred and seventy-eight; the membership is now upward of five thousand. Connected with the church are "The Pastor's College," for the training of young men for the ministry, and many benevolent institutions, including almshouses and orphan asylums. Since 1868, Mr. Spurgeon's brother, Rev. James A. Spurgeon, has been associated with him as assistant pastor.

Mr. Spurgeon's sermons have been published each week, and very widely circulated, either in the preacher's own tongue or in translations. He has also published many valuable works, of which especial mention should be made of his "Commentary on the Psalms,"

in seven volumes, entitled "The Treasury of David." In 1866, he published "Our Own Hymn Book, a Collection of Psalms and Hymns for Public, Social and Private Worship." In this admirable collection two hundred and twenty authors are represented by eleven hundred and twenty-nine hymns. Mr. Spurgeon's own contributions were fourteen psalms and ten hymns, with three which he had altered. Of the hymns a favorite is that which commences,

Sweetly the holy hymn
Breaks on the morning air;
Before the world with smoke is dim
We meet to offer prayer.

But the hymn by Mr. Spurgeon, which he himself likes best, and which has become best known perhaps, having found its way into many collections, is the following:

The Holy Ghost is here,
Where saints in prayer agree;
As Jesus' parting gift, he's near
Each pleading company.

Not far away is he,
To be by prayer brought nigh;
But here in present majesty,
As in his courts on high.

He dwells within our soul,
An ever welcome guest;
He reigns with absolute control
As monarch in the breast.

Our bodies are his shrine,
And he th' indwelling Lord;
All hail, thou Comforter divine!
Be evermore adored.

Obedient to thy will,
We wait to feel thy power;
O Lord of life, our hopes fulfil,
And bless this hallowed hour.

MARIANNE FARNINGHAM HEARN.

1834 ——.

This popular English authoress was born at Farningham, Kent, December 17, 1834. Her Christian and family name is simply Marianne Hearn, but she is best known by the *nom de plume* of Marianne Farningham, which she adopted at the commencement of her literary career. For the last twenty-one years she has resided at Northampton, and is a member of the Baptist church in College Street in that town. In a letter to the writer she says: "The greatest thing about me is my Young Woman's Bible Class, which I hold in Mr. Brown's Chapel on Sunday afternoons, consisting of one hundred and fifty members, of all classes and denominations."

Her literary work has been chiefly done in connection with the Christian World newspaper, on whose staff she has been from the commencement of its publication. A large number of her contributions to this paper have been reprinted, making more than twenty volumes, such as "Songs of Sunshine," "Gilbert, and Other Poems," "Songs and Lyrics of the Blessed Life," etc. Miss Hearn is also editor of the Sunday School Times, a cheap weekly publication for the use of Sunday-school teachers in England. Occasionally, too, she appears on the lecture platform. Her addresses are characterized by the modesty and quiet earnestness of her manner, as well as by the clearness of her utterance, and the appropriateness and justice of her sentiments.

The most popular of her hymns is one with the refrain "Waiting and Watching for Me," which first appeared in the Christian World, in the autumn of 1864. With a new first stanza, and the omission of the fourth, this hymn is included in Sankey's "Sacred Songs and Solos." It is given below in its original form as supplied by the authoress.

When mysterious whispers are floating about,
And voices that will not be still
Shall summon me hence from the slippery shore
To the waves that are silent and chill;
When I look with changed eyes at the house of the blest,
Far out of the reach of the sea, —
Will any one stand at the Beautiful Gate
Waiting and watching for me?

There are little ones glancing about on my path
In need of a friend and a guide;
There are dim little eyes looking up into mine
Whose tears could be easily dried.
But Jesus may beckon the children away
In the midst of their grief or their glee;
Will any of these at the Beautiful Gate
Be waiting and watching for me?

There are old and forsaken who linger awhile
In homes which their dearest have left,
And an action of love or a few gentle words
Might cheer the sad spirit bereft.
But the reaper is near to the long-standing corn,
The weary shall soon be set free;
Will any of these at the Beautiful Gate
Be waiting and watching for me?

There are dear ones at home I may bless with my love,
There are wretched ones pacing the street;
There are friendless and suffering strangers around;
There are tempted and poor I must meet;
There are many unthought of, whom happy and blest
In the land of the good I shall see,
Will any of these at the Beautiful Gate
Be waiting and watching for me?

I may be brought there by the unbounded grace
Of the Savior who loves to forgive,
Though I bless not the hungry ones near to my side,
But pray for myself while I live;
But I think I should mourn o'er my selfish neglect,
If sorrow in heaven can be,
If no one should stand at the Beautiful Gate,
Waiting and watching for me.

Other well known hymns by Miss Hearn are the following ("School Hymnal," numbers 303, 320):

Hail, the children's festal day,

and

Father, who givest us now the new year.

FREDERICK H. ROBARTS.

1835 ——.

Rev. Frederick Hall Robarts, formerly of Liverpool, now pastor of the Hillhead Baptist church, Glasgow, was born in London, in March, 1835. He studied at University College, London, and at the University of Edinburgh, and commenced his ministry in 1859, in Liverpool. He continued in the pastorate of the Richmond Chapel in that city until 1883, when he removed to his present sphere of labor. Mr. Robarts has written some hymns for children, three of which have appeared in "Psalms and Hymns for School and Home" (1882), viz:

"In the name of Jesus,"

"O bless the Lord and praise,"

and the following:

O Lord, our Strength and Refuge,
  Behold us drawing near,
To supplicate thy blessing
  Upon this opening year;
What days may be before us,
  Not one of us can tell;
O satisfy us early,
  With grace to spend them well.

And early in our lifetime,
While all is fresh and new,
Descend upon our spirits
As fertilizing dew;
Let not the years pass o'er us,
And leave us far from thee,
But satisfy us early,
With fervent piety.

And early every morning,
Before the strife begins,
With world and flesh and devil,
With toils and cares and sins.
To do our daily duties
May we our hearts prepare,
And always seek thee early,
In Scripture and in prayer.

O satisfy us early,
With grace and peace and love,
And showers of thy mercy,
Descending from above;
That following our Savior,
Obedient to his voice,
Through all our days with gladness
And praise we may rejoice.

EDWARD H. JACKSON.

1838 ——.

Rev. Edward H. Jackson was born in Birmingham, April 12, 1838, his father being a civil engineer in the employ of the Government. He was brought up a Congregationalist, but became a Baptist in 1856, and a Baptist minister, in the General Baptist section of the denomination, in 1859. His first station was in Liverpool for two years. Since then, he has been pastor at Billesdon and Castle Donnington, in Leicester-

shire, at Ripley, in Derbyshire, and at South, in Lincolnshire.

Mr. Jackson has been a frequent lecturer in behalf of the Society for the Liberation of Religion from State Patronage, etc. Most of his hymns have been written for Sunday-school anniversaries. Three were first published in the "Baptist Hymnal," and seven others in the "School Hymnal" (London, 1880). Several have been introduced into other collections of hymns for the young. The following is 301 in the "School Hymnal":

The Golden Land is shining
  Beyond the azure sky,
Its pearly gates are massive
  Its jasper walls are high;
Its warders are the angels,
  And evermore they keep
The splendors of its pavement
  Untouched by sinful feet.

'T is true that land is peopled
  By those that dwelt below;
But there they walk in raiments
  As stainless as the snow;
Their souls' transparent beauty
  Undimmed by thought of sin,
They outwardly are lovely,
  And glorious within.

On earth e'en little children
  Are sinful and defiled,
But yonder both are sinless
  The angel and the child.
O say, can we attain to
  This beautiful estate?
Who 'll lead us to that kingdom,
  And turn the mighty gate?

O there is one to lead us,
  One who was crucified;
Whose living word is speaking
  To tell us why he died.

His precious blood can cleanse us
And make us fit to stand
With all his shining angels
Within the Golden Land.

The Golden Land is shining
Beyond the azure sky,
Its pearly gates are massive
Its jasper walls are high;
But all its angels call us,
And stretch a loving hand,
For Christ has bid them help us
To reach the Golden Land.

CHARLES CLARK.

1838 ——.

Mr. Clark is chiefly known as an eloquent preacher and lecturer. He was born in London, April 19, 1838, studied at the General Baptist College near Nottingham, and, in 1862, began his ministry at Halifax, Yorkshire. He was subsequently pastor at Mazepond, London, and of the ancient and important Baptist church in Broadmead, Bristol. In 1869, he accepted an invitation to take charge of the Baptist church in Albert Street, Melbourne, Australia. He returned from Australia in 1879, and after an interval of two years, employed chiefly in lecturing, became the first minister of a beautiful chapel, newly erected, at Ealing, a suburb of London, where, through his labors, a numerous congregation had been gathered. Mr. Clark has not attempted much as a hymn writer, but in the "School Hymnal," a Baptist collection of hymns for the young, he is represented by the following:

Jesus, holy Savior,
Shepherd of the sheep,
In this world of danger
Me in safety keep.

While through life I journey,
Deign to be my guide;
Let me never wander
From thy sheltering side.

Tender flowers are blooming
By the sunlit way;
Birds and bees make music
Through the summer day;
All the joys of childhood
Now my spirit greet;
But that thou art near me
Makes my life most sweet.

If through gloomy valleys
Life's rough path shall lie,
Let thy staff of comfort
Evermore be nigh.
Then no threatening evil
Shall my heart affright,
While I feel my Shepherd
Near me in the night.

When in thy good pleasure
Earthly life shall cease,
May thy gentle presence
Fill my heart with peace.
May thy holy angels
Bear my soul above,
There to rest forever
In my Savior's love.

THOMAS V. TYMNS.

1842 ——.

It is well that in the church of Christ there should always be some men fitted by intellect and culture to grapple with the deeper questions of theology and philosophy. Such a man is Rev. Thomas Vincent Tymns. He was born in Westminster, London, Jan-

uary 5, 1842. After receiving an education for the ministry at the Baptist College in Regent's Park, he became, in 1865, pastor at Berwick-on-Tweed. Thence, in 1868, he removed to Accrington, and, in 1869, to London, where he now ministers to an intelligent and influential congregation in the Downs Chapel, Clapton.

In 1885, Mr. Tymns published a very able book entitled "The Mystery of God, a Consideration of some Intellectual Hindrances to Faith" (London, Elliot Stock). The public appreciation of it was shown in the fact that before the end of 1886, a second edition was called for. But the study of very grave questions has not prevented Mr. Tymns from employing his pen occasionally in sacred song. He has written several hymns, of which the following has been introduced into several hymn books:

Another Sabbath ended,
  Its peaceful hours all flown,
We come to close its worship,
  O Lord, before thy throne.
We bless thee for this earnest
  Of better rest above;
This token of thy kindness,
  This pledge of boundless love.

We would prolong its moments,
  And linger yet a while
Amid its closing shadows,
  Illumined by thy smile.
Our souls shall know no darkness
  While we may look to thee;
Our eyes shall ne'er grow weary
  While we thy face can see.

O Jesus! our dear Savior,
  To thee our songs we raise;
Our hearts, by care untroubled,
  Uplift themselves in praise.
For to God's truce with labor
  More glory thou hast given;
And Sabbaths now are sweeter,
  Since Christ the Lord has risen.

O Lord! again we bless thee
For such a day as this;
So rich in ancient glories,
So bright with hopes of bliss.
O! may we reach thy perfect,
Thine endless, day of rest;
Then lay our earth-worn spirits,
Upon our Father's breast!

The first lines of other hymns written by Mr. Tymns are

"O Lord of glory be my light,"

"Almighty God! by thee of old,"

"Lord, I read of tender mercy."

JOHN M. WIGNER.

1844 ——.

John Murch Wigner, second and only surviving son of Rev. J. T. Wigner, was born in Lynn, Essex, June 10, 1844. He was educated at the Lynn Grammar School, and afterward was graduated B.A. and B.SC., in the London University. He now resides near London, and has been for many years in the India Home Civil Service. As a member of his father's church, he has done much to promote the spiritual welfare of the young. Scores, if not hundreds, have been brought to God through him. He is the author of several hymns, three of which appear in the Baptist hymn books:

"Lost one, wandering on in sadness,"

"Lo, a loving Friend is waiting,"

and the following:

Come to the Savior now!
He gently calleth thee;
In true repentance bow,
Before him bend the knee.
He waiteth to bestow
Salvation, peace and love,
True joy on earth below,
A home in heaven above.

Come to the Savior now!
Gaze on that crimson tide —
Water and blood — that flow
Forth from his wounded side.
Hark to that suffering One —
"'T is finished," now he cries.
Redemption's work is done,
Then bows his head and dies.

Come to the Savior now!
He suffered all for thee,
And in his merits thou
Hast an unfailing plea.
No vain excuses frame,
For feelings do not stay;
None who to Jesus came
Were ever sent away.

Come to the Savior now!
Ye who have wandered far,
Renew your solemn vow,
For his by right you are.
Come like poor wandering sheep,
Returning to his fold,
His arm will safely keep,
His love will ne'er grow cold.

Come to the Savior all!
Whate'er your burden be;
Hear now his loving call —
"Cast all your care on me."
Come, and for every grief
In Jesus you will find
A sure and safe relief,
A loving friend and kind.

WILLIAM H. PARKER.

1845 ——.

William Henry Parker is an interesting example of what can be accomplished by an English workingman in the way of self-culture. He was born March 4, 1845, at New Basford, a manufacturing suburb of the town of Nottingham. At the age of thirteen he became an apprentice in the machine construction department of a large lace manufactory in his native place, and still continues in the employ of the same firm. Early in life he began to write verses, and having united with a General Baptist church, and become interested in Sunday-schools, was led to compose hymns for use on anniversary occasions. Every year he produces one or two for this purpose. Three of these hymns were introduced by his pastor, Rev. W. R. Stevenson, into the "School Hymnal" (1880), and soon found their way into other collections of hymns for the young.

In 1882, Mr. Parker published a small volume entitled "The Princess Alice, and Other Poems." In the poets' corner of the local newspapers his compositions not unfrequently have a place. The following are the first lines of the hymns to which reference above is made:

"Children know but little,"

"Jesus, I so often need thee,"

"Holy Spirit, hear us."

All these are characterized by a simplicity of language which renders them peculiarly adapted to the use of children. Owing probably to the fact that there are but few hymns addressed to the Holy Spirit, which are found in collections for children, the third of these hymns has been introduced into a number of modern

Sunday-school hymn books. As found in the "School Hymnal" this hymn is as follows:

Holy Spirit, hear us;
Help us while we sing;
Breathe into the music
Of the praise we bring.

Holy Spirit, prompt us
When we kneel to pray;
Nearer come, and teach us
What we ought to say.

Holy Spirit, shine thou
On the Book we read;
Gild its holy pages
With the light we need.

Holy Spirit, give us
Each a lowly mind;
Make us more like Jesus,
Gentle, pure and kind.

Holy Spirit, brighten
Little deeds of toil;
And our playful pastimes
Let no folly spoil.

Holy Spirit, keep us
Safe from sins which lie
Hidden by some pleasure
From our youthful eye.

Holy Spirit, help us
Daily by thy might,
What is wrong to conquer,
And to choose the right.

FREDERIC W. GOADBY.

1845–1879.

Rev. Frederic William Goadby was the sixth son of Rev. Joseph Goadby and a younger brother of Rev. Thomas Goadby. He was born at Leicester, August 10, 1845, educated at the Loughborough Grammar School; in 1862, he entered Regent's Park College, London, as "Wood Scholar," and was graduated M.A. in the London University in 1868. From 1868, to 1876, he was pastor of the Baptist church at Bluntisham. He then removed to Watford, where, after a brief, bright course, he died, much lamented, October 15, 1879. He was regarded as one of the most promising young ministers in the denomination, and his apparently premature departure was felt to be a public loss.

Mr. Goadby was the author of several good hymns. Two of these were written for the opening of new places of worship:

O thou, whose hand has brought us,

and

Our father's Friend and God,

both of which are found in "Psalms and Hymns" (1246 and 1248). The others were hymns for the young:

O Lord, the children come to thee,

and the following ("School Hymnal," 172):

A crowd fills the court of the temple,
  A sound as of praise stirs the air,
Jerusalem thrills with emotion,
  The Lord of the temple is there!
In vain is the priestly displeasure
  To silence the anthems that ring;
Hosanna! Hosanna! Hosanna!
  The children all joyfully sing.

And if in this temple of worship,
Where now we are met in his name,
The Lord should appear in his beauty,
Himself his own Gospel proclaim,
What anthems of grateful devotion,
Around him would echo and ring;
Hosanna! Hosanna! Hosanna!
The children would joyfully sing.

Lord! make each young heart thine own temple,
Reveal thy sweet presence within,
Illumine our minds by thy coming,
Expel every longing for sin;
And when in our souls we adore thee,
How pure the glad praise we shall bring!
Hosanna! Hosanna! Hosanna!
The children will joyfully sing.

And when in that temple of glory,
Where falls never shadow of night,
Where sorrow and sin never sadden,
And thou shalt thyself be the light;
When round thee the ransomed are thronging,
High heaven with their praises will ring.
Hosanna! Hosanna! Hosanna!
Thy children forever will sing.

JAMES T. ROBERTS.

1850 ——.

James Thomas Roberts was born at Suton, Bedfordshire, December 22, 1850. He was educated for the ministry at the Baptist College, Chilwell, near Nottingham, and, in 1874, became pastor of the Baptist church at Retford, Nottinghamshire. Subsequently he labored at Grimsley, and at Westvale, near Halifax, Yorkshire. Among the Baptist churches of Yorkshire the Sunday-school anniversary is the great

festival of the year, and during Mr. Roberts' residence at Westvale he composed several hymns for use on these occasions,

"O Jesus, blesséd Jesus,"

"Onward, children, onward,"

"Toil on, teachers,"

"Again unto Jesus our Savior,"

and others. These hymns were sung at various places in the district, but only one has found its way into the hymn books. Mr. Roberts is now again residing at Suton, his native place, engaged in business, but preaching on most Lord's-days in the villages adjacent. The following is from the "School Hymnal" (141):

O Jesus, blesséd Jesus!
  Who art the children's Friend,
Hear thou our grateful praises,
  While at thy feet we bend;
As thou hast deigned to welcome —
  As thou hast deigned to bless
The little ones who love thee, —
  Around thee now we press.

Bless even us, dear Jesus!
  For O, we long to know
The peace, the joy and gladness,
  Thou only canst bestow.
To know thee, and to love thee,
  Be this our early choice,
That all along life's journey
  In thee we may rejoice.

We love thy name, dear Jesus.
  No other name is given
That is to us so precious,
  That is so dear to heaven;
It tells us of a Savior,
  It tells us of a Friend
Who will with loving favor
  To all our wants attend.

O guide us, blessèd Jesus!
Amid the snares of youth,
For well we know our proneness
To leave the paths of truth.
May thy kind arms enfold us
So near thy loving heart,
That sheltered and defended,
We nevermore may part.

We look to thee, dear Jesus!
Our hope is stayed on thee;
O make us now, and keep us
Thine own eternally.
And, when no more thy children
Shall sing thy praises here,
May parents, teachers, scholars,
Meet in yon heavenly sphere.

WALTER J. MATHAMS.

1853 ——.

Walter John Mathams is pastor of the Baptist church at Folkirk, Scotland. He was born in London, October 30, 1853. In early life he went to sea, and had an eventful experience, being at one time shipwrecked, and at another imprisoned as a forced recruit for the Brazilian army during a war with Paraguay. On his return home he began to study for the ministry, and entered Regent's Park College in 1874. His first pastoral charge was at Preston, in Lancashire, but health failing he went for a time to Australia. Again returning to Great Britain, in 1883, he became pastor of the church to which he now ministers.

Whilst a student at Regent's Park, Mr. Mathams published a small collection of hymns and poems, entitled "At Jesus' Feet" (1876). He has since written a number of small religious books of a popular charac-

ter, such as "Fireside Parables," "Sunday Parables," and "Bristles for Brooms."

Several of Mr. Mathams' hymns are to be found in the English "Baptist Hymnal," "Psalms and Hymns," and "Psalms and Hymns for School and Home." The following is 318 in the "Baptist Hymnal":

My heart, O God, be wholly thine,
I would not keep it back from thee;
Nor wish to shun the grace divine
Which asks this humble gift of me.

O take it now, and let thy love
For ever more within me dwell;
And may thy spirit from above
Teach me to serve my Master well.

Afar be every thought of sin,
Afar be every wish to stray;
Let truth and holiness begin
To lead me up the heavenward way.

Make this my only aim and care,
To seek thy praise in all I do;
To consecrate each act with prayer,
As I my daily work pursue.

More like to thee, my blesséd Lord,
I would be, as my days pass by,
With patience, love, and wisdom stored,
Ready to live, and fit to die.

AMERICAN BAPTIST HYMN WRITERS AND THEIR HYMNS.

BENJAMIN CLEAVLAND.

1733–1811.

In many American hymn books, from the beginning of the century, place has been given to a hymn commencing

> Oh, could I find from day to day.

In the "Psalmist," it is credited to "Church Psalmody," and in "Church Psalmody," to "Methodist Coll." In the "Plymouth Collection," it is credited to the "Hartford Selection." In some other collections it is marked "Anon." It has at length been ascertained — and the discovery is due to Rev. S. Dryden Phelps, D.D., of Hartford, Conn., — that this well known hymn was written by Benjamin Cleavland. In a communication in the Watchman and Reflector, December 22, 1870, Dr. Phelps announced his discovery. "A little, old leather-bound book" had fallen into his hands, containing some hymns by Benjamin Cleavland, and among them was this hymn. "It is the only hymn by the author," says Dr. Phelps, "that any compiler would now think of inserting in a book of psalmody." This old leather-bound hymn book is the property of Hon. J. H. Trumbull, LL.D., of Hartford, Conn., and its title in full is as follows: "Hymns on Different Spiritual Subjects. In two Parts. Part I. Containing xxiv Hymns, on various subjects, suitable for Christian Worship. By Benjamin Cleavland. Fourth

Edition. Part II. Containing xxxii Hymns by Anna Beeman, of Warren in Connecticut, and xxiv Hymns by Amos Wells. To which is added a number of Hymns, by different Authors. Particularly Adapted to the Baptist Worship. Norwich: Connecticut. Printed by John Trumbull, MDCCXCII. With the Privilege of Copy Right." Dr. Trumbull's copy of this hymn book, printed by his grandfather, is an imperfect one, ending with p. 112. The date of publication is uncertain. Dr. Trumbull says, "The margin of the page, at this point, is worn, and I am not sure of the date, which may have been MDCCXCIII."

As printed in this collection, Mr. Cleavland's hymn contains six stanzas, and is as follows:

O could I find from day to day
A nearness to my God;
Then should my hours glide sweet away
And lean upon thy Word.

Lord, I desire with thee to live,
Anew from day to day,
In joys the world can never give
Nor never take away.

O Jesus, come and rule my heart
And I 'll be wholly thine,
And never, never more depart,
For thou art wholly mine.

Thus, till my last expiring breath,
Thy goodness I 'll adore;
And when my flesh dissolves in death
My soul shall love thee more.

Through boundless grace I then shall spend
An everlasting day
In the embraces of my friend,
Who took my guilt away.

That worthy name shall have the praise
To whom all praise is due;
While angels and archangels gaze
On scenes forever new.

This hymn, in its original form, has a place in "Divine Hymns, or Spiritual Songs; for the use of Religious Assemblies and Private Christians. Being a collection by Joshua Smith — and others. Eighth Edition. With large additions and alterations by William Northup, V.D.M., Norwich. Printed and Sold by John Sterry & Co., MDCCXCVII." Mr. Cleavland's hymn appeared in an altered form in the "Hartford Selection," 1799. In Dr. Nettleton's "Village Hymns," 1826, it appears substantially in its present form, with four stanzas.

Dea. Benjamin Cleavland (correctly Cleveland), was born in Windham, Conn., August 30, 1733. He was first cousin of Rev. Aaron Cleveland, the ancestor of President Cleveland. Mr. Cleveland married first at Windham, February 20, 1754, Mary Elderkin; second at Scotland, Conn., March 25, 1784, Sarah Hibbert, who was probably a sister, or a near relative, of Dea. Hibbert, the author of a number of hymns in "Hymns on Different Spiritual Subjects." His twelve children, one of whom, Rev. Nathan Cleveland, was a Baptist minister, were all by his first marriage. After the expulsion of the Acadians from Nova Scotia, numerous families removed from New England and occupied their vacant lands. With them came Benjamin Cleavland and settled at Horton, now Wolfville. Of the Horton Baptist Church, which was established near the close of the eighteenth century, he became a member. He died at Wolfville, March 9, 1811, and was buried in the old cemetery on Main Street. Dr. Edward Young, for many years Chief of the Bureau of Statistics at Washington, D. C., and now United States consul at Windsor, N. S., is a descendant of Benjamin Cleavland.

THOMAS BALDWIN.

1753–1826.

Rev. Thomas Baldwin, d.d., the only son of Thomas and Mary Baldwin, was born in Bozrah, Conn., December 23, 1753. His father, who died while his son was a youth, rose to distinction in the colonial military service. His mother, a woman of vigorous intellect and elevated piety, remarried when her son was about sixteen years of age, and the family removed to Canaan, N. H. Here Thomas was married, September 22, 1775. While yet a young man, he was elected to represent the town of Canaan in the legislature, and so satisfactorily did he discharge his duties that he was repeatedly elected to this office. The bar seemed now to open to him a field for distinction, and he commenced a course of study, with the profession of law in view. But God's plan was otherwise. In the autumn of 1777, his first-born child died, and by this affliction his thoughts were directed to sacred things. It was not until the year 1780, however, that, in connection with the labors of two Baptist ministers who visited Canaan, and held religious services, that he was led to yield his heart to the Savior. In the latter part of 1781, he was baptized by Rev. Elisha Rawson.

Such were his convictions of duty that he soon concluded to abandon his legal studies and devote himself to the work of the Christian ministry. He commenced to preach in August, 1782, and June 11, 1783, he was ordained as an evangelist at Canaan. Here, for no stipulated salary, he labored seven years, performing much evangelistic service in destitute places.

In the early part of 1790, Mr. Baldwin received an invitation to visit the Baptist church in Sturbridge, Mass., and also that in Hampton, Conn. At the open-

ing of the summer he left his home to respond to these invitations. On the journey he received an added invitation from the Second Baptist church in Boston. The churches in Sturbridge and Hampton desired to secure his services as pastor. Proceeding to Boston, he preached in the Second Church, July 4, 1790, and a few following Sabbaths. Here, also, he received a call to the pastorate. Many considerations seemed to indicate the path of duty, and the call to Boston was accepted. Mr. Baldwin's installation followed, November 11. Dr. Stillman preached the sermon, Dr. Smith, of Haverhill, gave the charge, Rev. Thomas Green, of Cambridge, presented the hand of fellowship, and Rev. Joseph Grafton, of Newton, offered the concluding prayer. His ministry was greatly blessed. Revival followed revival, and, in 1797, it became necessary, on account of the increase in the congregation, to enlarge the house. Repeatedly he was chosen chaplain of the General Court of Massachusetts, and, in 1802, he was appointed to deliver the annual sermon on the day of the General Election.

Beside the sermons already referred to, Dr. Baldwin published "Open Communion Examined" (1789); "A Friendly Letter," addressed to Rev. Noah Webster (1794), both republished in 1806; "A Series of Letters, in which the Distinguishing Sentiments of the Baptists are Explained and Vindicated, in Answer to a Late Publication by the Rev. Samuel Worcester, A. M., Addressed to the Author, Entitled 'Serious and Candid Letters'" (1810); and "An Essay on the Baptism of John" (1820). He also prepared a Catechism, which had passed through six editions in 1826. By appointment of the Baptist Missionary Society of Massachusetts, he commenced, in 1803, the publication of the "American Baptist Magazine," then under the title of the "Massachusetts Baptist Missionary Magazine." From its commencement, until 1817, he

was its sole editor; and from that time until his death he was its senior editor. He received the degree of Master of Arts from Brown University in 1794, and the degree of Doctor of Divinity from Union College in 1803.

Dr. Baldwin's death occurred August 29, 1826, at Waterville, Maine, whither he had gone to attend the annual commencement of Waterville College, of which he was a trustee. He retired to rest, on the evening of the day of his arrival, apparently as well as usual. After sleeping about an hour, he awoke, suddenly groaned, and "was not, for God took him." At his funeral in Boston, September 5, the sermon was preached by Rev. Daniel Sharp, from the words, "He was a good man," Acts xi. 24.

The following well known hymn was composed by Dr. Baldwin during a night journey from Newport, N. H., to Canaan. There had been alienation in the church at Newport, and Dr. Baldwin's visit had resulted in a union of its members.

From whence doth this union arise,
  That hatred is conquered by love;
That fastens our souls in such ties,
  As nature and time can't remove?

It cannot in Eden be found,
  Nor yet in a Paradise lost;
It grows on Immanuel's ground,
  And Jesus' rich blood it did cost.

My friends are so dear unto me,
  Our hearts all united in love;
Where Jesus is gone we shall be,
  In yonder blest mansions above.

O, why then so loath for to part,
  Since we shall ere long meet again?
Engraved on Immanuel's heart,
  At distance we cannot remain.

Though called to resign up this breath,
And quit these frail bodies of clay,
When freed from corruption and death,
We 'll unite in the regions of day.

With Jesus we ever shall reign,
And all his bright glories shall see;
We 'll sing Alleluia, Amen!
Amen! even so let it be.

The first lines of other hymns written by Dr. Baldwin, are as follows:

"Come, happy souls, adore the Lamb,"

"'T is first of all thyself to know,"

"Almighty Savior, here we stand,"

"Come, welcome this new year of grace,"

"See that ship, her sails now bending."

The last, entitled "The Parting Scene," was written on the sailing of the missionaries, Wheelock and Colman, with their wives, from Boston for India, November 16, 1817.

JOHN LELAND.

1754–1841.

Elder John Leland, as he was generally known, was born in Grafton, Mass., May 14, 1754. When twenty years of age he was baptized at Northbridge by Rev. Noah Alden, of Bellingham. Shortly afterward he decided, in accordance with his conviction of duty, to devote himself to the work of the Christian ministry, and, in the autumn of 1774, he united with the Bellingham Baptist church, from which he received a license to preach. In October, 1775, he went to Virginia, where he was ordained. He labored in vari-

ous parts of that State, and under his pungent preaching of the truth hundreds were brought to Christ. He remained in Virginia about fifteen years, and during this time he preached three thousand and nine sermons, and baptized seven hundred converts. Returning to his native state, he took up his residence in Cheshire, where he spent the remainder of his life. His evangelistic labors were continued, and the number of the persons he had baptized, down to 1821, he gave as one thousand three hundred and fifty-two. His last sermon was preached at North Adams, Mass., January 8, 1841. Taken severely ill that night, he lingered until the evening of the fourteenth, when he gently entered into rest.

Mr. Leland was a prolific writer. His occasional sermons and addresses and essays, on a great variety of subjects, moral, religious and political, were published, after his death, in a large octavo volume, with notice of his life by Miss L. F. Greene, of Lanesborough, Mass. Many of his hymns are included in this collection. The best of these is the following, found in most of the hymn books of the present day:

The day is past and gone;
The evening shades appear;
Oh, may I ever keep in mind,
The night of death draws near!

I lay my garments by,
Upon my bed to rest;
So death shall soon disrobe us all
And leave my soul undrest.

Lord keep me safe this night,
Secure from all my fears;
May angels guard me while I sleep,
Till morning light appears.

And when I early rise,
To view the unwearied sun,
May I set out to win the prize,
And after glory run.

And when my days are past,
And I from time remove,
Oh, may I in thy bosom rest,
The bosom of thy love.

Of this hymn the late Rev. S. W. Duffield ("English Hymns," p. 515) says: "There is an Ambrosian simplicity about this hymn which suggests at once a pure and unaffected piety, like that of the early church. The piece is really classic in its unpretending beauty." And he cites from the "Century Magazine," September, 1885, the following incident, in which there is a reference to this hymn. It is from a lady's record in a diary kept during the siege of Vicksburg (June 5, 1863), when the house where she lived was struck by a shell.

"The candles were useless in the dense smoke, and it was many minutes before we could see. Then we found the entire side of the room torn out. The soldiers who had rushed in said: 'This is an eighty-pound Parrott.' It had entered though the front, burst on the pallet-bed which was in tatters; the toilet service and everything else in the room smashed. The soldiers assisted H—— to board up the breaks with planks to keep out prowlers, and we went to bed in the cellar as usual. This morning the yard is partially ploughed by a couple that fell there in the night. I think this house, so large and prominent from the river, is perhaps taken for headquarters, and specially shelled. As we descend at night to the lower regions, I think of the evening hymn that grandmother taught me when a child:

'Lord, keep us safe this night,
Secure from all our fears;
May angels guard us while we sleep,
Till morning light appears.'"

The following hymns by Mr. Leland, beside the one now given, were published as early as 1809:

"Wandering pilgrims, mourning Christians,"

"Blessed be God for all,"

"Come and taste along with me,"

"How arduous is the preacher's fight,"

"Brethren, I have come once more,"

"Think, O my soul, the dreadful day,"

"I set myself against the Lord,"

"Christians, if your hearts be warm."

Writing concerning his labors in Virginia in 1788, Mr. Leland says: "I had a meeting at John Lea's, in Louisa, when something seemed to descend on the people, like that which took place at Mr. Hodgers' [mentioned before], but the effects were not so great. The next day there were five to be baptized. The day was very cold. While Mr. Bowles was preaching to the people, I composed the hymn,

Christians, if your hearts be warm."

This hymn, a great favorite with the fathers, first contained three stanzas, and three were subsequently added. Another hymn by Mr. Leland,

Now the Savior stands a pleading,

was found in most Baptist collections a half century ago. Mr. Leland was also the author of

"Once there was a precious season,"

"Come heavenly muse, inspire my heart,"

"Prostrate before our weeping eyes,"

"How long, dear Savior, O how long,"

"How solemn the rite we behold,"

"If grace could reach the dying thief,"

"Jesus, who reigns in heaven above,"

"Attending angels long have waited,"

"When the Savior, long triumphant,"

"When God revealed his grand design,"

"Thus saith the eternal God,"

and many other hymns.

RICHARD FURMAN.

1755–1825.

Rev. Richard Furman, D.D., was born in Esopus, N. Y., in 1755. His father, who was a surveyor, not long after removed to South Carolina, where he settled at the High Hills of Santee. The son received a good education in the classics as well as in the English branches. When sixteen years of age he united with the High Hills Baptist church, and two years later he commenced to preach to the church of which he was a member. Gradually he extended his labors, and through his instrumentality many churches were organized in regions hitherto destitute of gospel privileges.

During the Revolution he was greatly interested in the cause represented by the colonists, and especially in the establishment of religious freedom. For awhile he was obliged to leave South Carolina on account of the progress of the British arms, and he made his way into North Carolina, and later into Virginia. While in Virginia, he had Patrick Henry in his Sabbath congregations, and was honored by his friendship. When it was safe for him to return to South Carolina, he remained awhile at High Hills, his former residence, and, in 1787, he accepted a call to the pastorate of the First Baptist church in Charleston. Here he had a long and eminently useful ministry, and he was greatly beloved, not only by his own people, but

by the whole community. He was one of the members of the convention that framed the constitution of South Carolina. In 1814, in Philadelphia, he presided over the first general convention of the Baptists of the United States. For several years he was president of the South Carolina Baptist Convention. He died August 25, 1825. His last sermon was from the text, "And Enoch walked with God, and was not, for God took him." Dr. W. B. Johnson says: "It was a noble effort, worthy of one who was standing at the portals of heaven." Referring to Dr. Furman as a preacher, Dr. Johnson says: "I remember hearing him, more than forty years ago, preach from the text, 'I am set for the defence of the gospel.' It was truly a masterly effort. Never shall I forget his solemn, impressive countenance, his dignified manner, his clear statements of the gospel doctrine and precepts, his unanswerable arguments in support of the gospel's claim to a divine origin, the lofty sentiments that he poured forth, the immovable firmness with which he maintained his position, and the commanding eloquence with which he enforced the whole argument."

Dr. Furman was the author of "Pleasures of Piety, and Other Poems." The following hymn, written by him, was included by Andrew Broaddus in his "Virginia Selection" (1842), from which it was transferred to the "Baptist Psalmody" (1850):

Sovereign of all the worlds above,
  Thy glory with unclouded rays,
Shines through the realms of light and love,
  Inspiring angels with thy praise.

Thy power we own, thy grace adore;
  Thou deign'st to visit men below!
Shines through the realms of light and love,
  Inspiring angels with thy praise.

Thy power we own, thy grace adore;
  Thou deign'st to visit men below!
And in affliction's darkest hour,
  The humble shall thy mercy know.

These western States, at thy command,
  Rose from dependence and distress;
Prosperity now crowns the land,
  And millions join thy name to bless.

Praise is thy due, eternal King!
  We 'll speak the wonders of thy love,
With grateful hearts our tribute bring,
  And emulate the hosts above.

O! be thou still our guardian God;
  Preserve these States from every foe;
From party rage, from scenes of blood,
  From sin, and every cause of woe.

Here may the great Redeemer reign,
  Display his grace and saving power!
Here liberty and truth maintain,
  Till empires fall to rise no more.

OLIVER HOLDEN.

1765–1844.

Oliver Holden is best known as a musical composer. He was the author of "Coronation," the familiar tune still in use as often as the words are sung,

All hail the power of Jesus' name.

Mr. Holden was the fifth in descent from Richard Holden, who, in 1634, came from England in the good ship "Frances," and settled in Ipswich, Mass. His father, Nehemiah Holden, resided in Shirley, Mass., and there, September 17, 1765, Oliver Holden was born. According to Dr. F. L. Ritter, Holden became a carpenter by trade. More and more, however, he devoted his time to music, and after he made his home in Charlestown, Mass., which was as early as 1792, he opened a music store. Musical composition now

engaged his attention, and he published the following works: "American Harmony" (1792); "Union Harmony" (1793); two volumes "Worcester Collection of Sacred Music" (four editions, 1794, 1897, 1800 and 1803); "The Modern Collection of Sacred Music" (1800); "Sacred Dirges, Hymns and Anthems, Commemorative of the Death of Gen. George Washington" (1800); "Charlestown Collection of Sacred Songs" (1803). In the "New England Sacred Harmony" (1803), by Benjamin Holt, junior, there are some tunes by Holden; also in the "Suffolk Collection of Church Music" (1807), of which it is claimed that Holden was one of the compilers. "Coronation" was composed in 1792.

Mr. Holden was also a hymn writer. Rev. F. M. Bird, of South Bethlehem, Penn., the well known hymnologist, has a book (supposed to have been edited by Holden, but unfortunately without a title page) which contains twenty-one hymns marked "H." To two of these hymns Mr. Holden's name is attached in the "Boston Collection" (1808), with two other originals there. The first lines are as follows:

"Arise, my love, my undefiled,"

"Who will ope the iron gate,"

"How sweet is the language of love,"

"Weeping sinner, dry your tears."

The last of these hymns is found in "Ocean Melodies" (1849).

In "Village Hymns" (1825) there is a hymn of two stanzas (99), by Holden, commencing

With conscious guilt and bleeding heart.

In "Select Hymns" (1836) there is also a hymn (339) by Holden, wrongly ascribed to Miller, commencing

Within these doors assembled now.

The only hymn by Mr. Holden, now in use, is that which is found in most modern collections, commencing

They who seek a throne of grace,

altered by some unknown hand from the original form in which it appeared in the "Union Harmony," 1793. It is given below as printed in Ripley's "Selection of Hymns for Conference and Prayer Meetings" (1821):

All those who seek a throne of grace,
Are sure to find in every place;
To those who love a life of prayer,
Our God is present everywhere.

The shady grove or burning plain,
The blooming field or swelling main,
Alike are sweet in secret prayer,
For God is present everywhere.

In pining sickness, rosy health,
In poverty or growing wealth,
The humble soul delights in prayer,
And God is present everywhere.

When Zion mourns, and comforts fail,
And all her foes do scoff and rail,
'T is then a time for secret prayer,
For God is present everywhere.

When some backslide and others fall,
And few are found who strive at all,
The faithful find in secret prayer,
That God is present everywhere.

Come, then, my soul, in every strait,
To Jesus come and on him wait,
He sees and hears each secret sigh,
And brings his own salvation nigh.

In the closing year of his life Mr. Holden wrote his last hymn of two stanzas, commencing

God of my life, nigh draws the day
When thou wilt summon me away.

MATTHEW BOLLES.

1769–1838.

With the Baptists of Connecticut Bolles is an honored name. Rev. Matthew Bolles, a son of Rev. David Bolles, was born in Ashford, Conn., April 21, 1769. Until middle life he engaged in business, when a conviction that he ought to preach led him to withdraw from secular pursuits, and devote himself to the work of the Christian ministry. He began to preach in 1812, in Pleasant Valley, Lyme, Conn., and there, in June, 1813, he was ordained as pastor of the Baptist church. Here his ministry was greatly blessed, and he remained until 1817. From 1817, to 1838, he was pastor at Fairfield, Conn., Milford, N. H., Marblehead and West Bridgewater, Mass. He was an able and eloquent preacher, and full of the Holy Ghost. He died at Hartford, Conn., greatly lamented, September 26, 1838, in the seventieth year of his age.

In "Select Hymns," compiled by James H. Linsley and Gustavus F. Davis, and published at Hartford, Conn., in 1841, by Robins and Folger, is the following hymn (505), by Mr. Bolles, entitled "Pastor's Prayer in the Study":

Here, Lord, retired, I bow in prayer.
Refresh my soul — my heart prepare
To preach thy word with power divine;
If it succeed, the praise be thine.

Without this grace, I strive in vain,
O God, revive thy saints again;
Convince poor sinners of their case,
Cause them to seek thy pardoning grace.

Draw thousands to thy mercy seat;
Their hearts renew — their sins remit;
Fill them with joy of faith and love
To serve on earth, to praise above.

In tears I sow the precious seed;
Cause it to spring — my work succeed.
With souls reward my work of love;
Then take me to thyself above.

JESSE MERCER.

1769–1841.

Rev. Jesse Mercer, d.d., was born in Halifax County, N. C., December 16, 1769, the eldest of eight children. He was a bright boy, but his early opportunities for securing an education were exceedingly limited. In his fourteenth year his father removed to Georgia, which was thenceforward his home. Four years later he was baptized by his father, and united with the Phillips' Mill's Baptist church. Soon after he began to preach. A few months later he was married to Sabrina Chivers, who was a valued helpmeet to him nearly forty years. His ordination followed, November 7, 1789. The churches which he successfully served were those of Hutton's Fork, Indian Creek, Sardis, Phillips' Mill, Powelton, Whatley's Mill, Eatonton, and Washington. Dr. Mallary says: "The field occupied by Dr. Mercer between the years 1796, and 1827, was one of the most important in the State of Georgia, — the churches which he served being in the midst of a dense population, and embracing a considerable amount of intelligence and refinement. . . . His connection with these several churches was the means of quickening them to a higher sense of Christian obligation, of building them up in faith and holiness, and, in nearly every case, of adding largely to their numbers." Says Dr. Basil Manly, senior: "In his happy moments of preaching he would arouse and enchain the attention of reflecting men beyond

any minister I have ever heard. At such times his views were vast, profound, original, striking and absorbing in the highest degree, while his language, though simple, was so terse and pithy, so pruned, consolidated, and suited to become the vehicle of the dense mass of his thoughts, that it required no ordinary effort of a well-trained mind to take in all he said."

For several years Dr. Mercer was editor of "The Index." He was also active in missionary operations. For eighteen successive years he was elected president of the Georgia Baptist Convention. He was also deeply interested in the civil affairs of the country, and in the cause of education. His gifts to Mercer University amounted to more than forty thousand dollars.

His principal writings were as follows: "A Circular Letter of the Georgia Association" (1801); "A Circular Letter on Discipline" (1806); "A Circular Letter on the Invalidity of Pedo-baptist Administration of the Ordinances" (1811); "A Circular Letter on Various Christian Duties" (1816); "A Discourse on the Death of Gov. Rabun" (1819); "A Circular Letter on the Unity and Dependence of the Churches" (1822); "An Exposition of the First Seventeen Verses of the Twelfth Chapter of Revelation" (1825); "A Dissertation on the Prerequisites to Ordination" (1829); "Scripture Meaning of Ordination" (1830); "Ten Letters on the Atonement" (1830); "A Circular Letter of the Baptist State Convention" (1831); "Resemblances and Differences between Church Authority and that of an Association" (1833); "An Essay on the Lord's Supper" (1833); a sermon entitled "Knowledge Indispensable to a Minister of God" (1834); "A History of the Georgia Association" (1836); "A Review of a Certain Report on Church and Associational Difficulties" (1837); "A Sermon on the Importance of Ministerial Union" (1838); "A Sermon on the Excel-

lency of the Knowledge of Christ" (1839); an essay entitled "The Cause of Missionary Societies, the Cause of God" (1839); and "An Essay on Forgiveness of Sins "(1841).

He also compiled "The Cluster of Spiritual Songs, Divine Hymns and Sacred Poems." The first edition was published in Augusta, Ga., in pamphlet form, and three editions were issued before 1817. For many years Mercer's "Cluster" was in use in the Baptist churches in that part of the country. Several of its hymns without doubt were written by Dr. Mercer himself. Hymn 233, in the later editions, is entitled "The Experience of J. M." The first of its fourteen stanzas is as follows:

In sin's howling waste my poor soul was forlorn,
And lovéd the distance full well,
When grace, on the wings of the dove to me borne,
Did snatch me, the fire-brand of hell.

Dr. Mercer was also the author of the second part of Edmund Jones' well known hymn,

Come, humble sinner in whose breast,

as found in the "Cluster." This second part, which was intended as a response, is as follows:

Resolving thus I entered in,
Though trembling and depressed;
I bowed before the gracious King,
And all my sins confessed.

Sweet majesty and awful grace,
Sat smiling on his brow;
He turned to me his glorious face,
And made my eyes o'erflow.

He held the scepter out to me,
And bade me touch and live;
I touched, and (O what mercy free!)
He did my sins forgive.

I touched and lived, and learned to love,
And triumphed in my God;
I set my heart on things above,
And sang redeeming blood.

Come sinners grieved, with sins distressed,
And ready to despair,
Take courage, though with guilt oppressed,
Jesus still answers prayer.

Come enter in with cheerful haste,
You may his glory see,
You may his richest mercy taste —
He has forgiven me.

WILLIAM STAUGHTON.

1770–1829.

Rev. William Staughton, d.d., was born in Coventry, Warwickshire, England, January 4, 1770. When fourteen years of age, he was placed in the family of a pious man in Birmingham, with the design that he should learn the silversmith's trade. It was here that he was converted, and when seventeen years of age united with the Baptist church. Not long after, with the Christian ministry in view, he entered upon a course of study in Bristol College. Several churches, among them the Baptist church at Northampton, wished to secure his services on the completion of his studies, but he had set his face toward the new world, and leaving England in 1793, he made his way to the United States, and became pastor of the Baptist church in Georgetown, South Carolina. Here he remained until the close of 1795, when, finding the climate unfavorable, he removed with his family to New York. Not long after, he accepted an invitation to take charge of an academy in Bordentown, N. J. During

his residence in Bordentown he frequently preached. Toward the close of 1798, he removed to Burlington, N. J., where he had a large and flourishing school. He also supplied two churches on the Sabbath, and the Baptist church in Burlington came into existence in connection with his labors. In 1805, he accepted a call to the pastorate of the First Baptist church in Philadelphia, and by his labors the interests of the denomination in that city were greatly advanced. In 1811, a colony from the First Church founded the Sansom Street church, and Dr. Staughton was induced to identify himself with the new enterprise. Here he reached the height of his influence as a preacher. As tutor of the Baptist Education Society of the Middle States of America, Dr. Staughton received into his family young men, whose studies he directed in their preparation for the work of the Gospel ministry. He was also the first corresponding secretary of the Baptist Board of Foreign Missions. As another has said, he became to the Baptist mission cause in this country what Andrew Fuller was among his brethren in England. Dr. Staughton remained in Philadelphia until 1821, when he removed to Washington, and became President of the newly established Columbian College. Resigning this position in 1829, he returned to Philadelphia, and in August of the same year accepted the presidency of a new college at Georgetown, Ky. But he never reached the scene of his proposed labors. On his way thither he was taken ill at Washington, D. C., and there he died December 12, 1829, in the sixtieth year of his age. Princeton College conferred upon him the degree of Doctor of Divinity when he was twenty-eight years of age.

At the age of twelve he evinced poetical gifts, and poems written by him at that early period were published at the request of his friends. When seventeen years old he published a volume of "Juvenile Poems." The following is the first stanza of a hymn on "Pardoning Love" included in this collection:

Involved in guilt and near despair,
Depressed with shame, o'erwhelmed with tears,
To God I raise my humble prayer;
He scattered all my groundless fears.

Throughout his career Dr. Staughton continued to give expression to his thoughts in verse. One of his hymns,

Tell us, ye servants of the Lord,

is found in "Select Hymns" (Linsley and Davis, 1841) and other collections. The following hymn was written by Dr. Staughton to be sung to the air of the "Marseilles Hymn":

Ye sons of God awake to Glory,
A host of foes before you lies,
The saints renowned in sacred story,
Behold them seize the glittering prize.
Shall frowns of earth, or hell's loud thunder,
Afflict your bosom with dismay,
Or chase you from the narrow way,
While angels gaze with joy and wonder?

To arms, to arms, ye brave,
See, see, the standard wave,
March on, march on, the trumpet sounds,
For victory or death.

Launch out a feeble arm no longer,
Rush, rush on contest, win the day;
The foe turns pale, the saint grows stronger,
While great Immanuel leads the way;
No more a hoard of terrors nourish,
Nor seem of every hope bereft;
For on the right hand and the left
The heavenly tempered armies flourish.

To arms, etc.

The treacherous world stands yonder smiling,
And points to wealth's delight and fame,
More venomed than the serpent coiling,
She leads to anguish, want and pain;

Fly her embrace, disdain her fury,
What though her legions she engage!
From all the follies of her rage,
The shield of faith can well secure ye.

To arms, etc.

Do inward foes, thy path impeding,
Through all thy members, shout for war?
Resist the blood, assured, though bleeding,
You soon shall mount Elijah's car;
Go crucify each bold invader,
Drive firm the nail, deep plunge the spear,
Bright eyes, bright hands, no longer dear,
Pursue your great immortal Leader.

To arms, etc.

March on, nor fear death's sable waters,
The foe stands silent as a stone,
While Jesus' ransomed sons and daughters
Go through to claim the promised throne;
White robes, and crowns of highest glory,
Victorious palms and endless songs,
Friendship with heaven's triumphant throng,
And God's bright presence is before ye.

To arms, etc.

ANDREW BROADDUS.

1770–1848.

Rev. Andrew Broaddus was born in Caroline County, Va., November 4, 1770. In early life he evinced an eager thirst for knowledge, and it was the purpose of his father, who was a devout Episcopalian, that he should enter the ministry of the Episcopal church. But he came at length under Baptist influences, and May 28, 1789, he was baptized and united with the Baptist church of Upper King and Queen.

Soon after he yielded to the conviction that it was his duty to engage in the work of the Christian ministry. His first sermon was preached December 24, 1789, in a private house in Caroline County. His hearers were impressed by his earnest, devout spirit, and by his graceful oratory. He used his gifts as opportunity offered, and October 16, 1791, he was ordained in the meeting-house of the church to which he belonged. His first pastorate was that of the Burrus church. Subsequently he served the Bethel, Salem, Upper King and Queen, Beulah, Mangohic, Upper Zion, and some other churches. His fame as a preacher at length extended beyond the limits of his native state, and, in 1811, he received invitations to the pastorate from the First Baptist church in Boston, and the First Baptist church in Philadelphia; in 1819, from the First Baptist church in Baltimore, and the New Market Square Baptist church in Philadelphia; in 1824, from the Sansom Street Baptist church in Philadelphia; and in 1832, from the First Baptist church in New York. A constitutional timidity, however, restrained him from yielding to these solicitations from abroad, except in 1821, when he accepted a call as an assistant to Rev. John Courtney, pastor of the First Baptist church in Richmond, Va. Though his ministry here was in every way acceptable, after six months he resigned, owing to domestic afflictions and pecuniary embarrassments, and returned to his country congregations, where he labored until his death, December 1, 1848. Mr. Broaddus was regarded as one of the foremost preachers of his time. Rev. Robert Ryland, D.D., says of him: "After hearing a great number of speakers, both on sacred and secular subjects, I have formed the conclusion that Mr. Broaddus, during the days of his meridian strength, and in his happiest efforts, was the most perfect orator I have ever known."

Mr. Broaddus was a frequent contributor to the

religious press. His published works were "Sacred Ballads" (1790); "The Age of Reason and Revelation," a reply to Paine's well known treatise (1799); and "A Bible History, with Occasional Notes to Explain and Illustrate Difficult Passages" (1816). He also prepared a "Catechism for Children," which was published by the American Baptist Publication Society. He was greatly interested in hymnology, and in 1828, at the request of the Dover Association, he published a collection of hymns entitled, "The Dover Selection of Spiritual Songs." One hymn (192), commencing

Help thy servant, gracious Lord,

is marked "original." In 1836, Mr. Broaddus published "The Virginia Selection of Psalms, Hymns and Spiritual Songs." This contained the hymn by Mr. Broaddus just mentioned, and two others (667, 708),

Send thy blessing, Lord, we pray,

and the following, entitled "The Wandering Sinner":

Restless thy spirit, poor wandering sinner,
Restless and roving, O come to thy home!
Return to the arms — to the bosom of mercy;
The Savior of sinners invites thee to come.

Darkness surrounds thee, and tempests are rising,
Fearful and dangerous the path thou hast trod;
But mercy shines forth in the rainbow of promise,
To welcome the wanderer home to his God.

Peace to the storm in thy soul shall be spoken,
Guilt from thy bosom be banished away,
And heaven's sweet breezes, o'er death's rolling billows,
Shall waft thee at last to the regions of day.

But oh! if regardless of God's gracious warning,
Afar from his favor your soul must remove;
May you never hear — never feel the dread sentence;
But live to his glory, and die in his love.

ROBERT T. DANIEL.

1773–1840.

Rev. Robert T. Daniel was the author of the very familiar baptismal hymn, commencing

Lord, in humble, sweet submission.

He was born in Middlesex County, Virginia, June 10, 1773. His parents subsequently removed to Chatham County, North Carolina. His religious life did not begin until 1802, when he was baptized by Rev. Isaac Hicks, and united with the Holly Springs Baptist church, in Wake County. Here he was ordained in 1803. Many parts of the country were at that time destitute of religious privileges, and Mr. Daniel devoted himself extensively to missionary work. He was the first missionary, or, at least, one of the first missionaries, of the North Carolina Baptist Benevolent Society, and in its service he visited Raleigh, where, in 1812, he organized the First Baptist church in that place. Of this church he was twice pastor. But he loved missionary work. As one has said, "His was a missionary heart, a missionary tongue, and a missionary hand." In 1833, he wrote: "During the thirty years of my ministry I have traveled about sixty thousand miles, preached about five thousand sermons, and baptized more than fifteen hundred people. Of that number many now are ministers, twelve of whom are men of distinguished talents and usefulness." His labors extended into Virginia, Mississippi and Tennessee. His ability as a preacher and his evangelistic zeal attracted to him large audiences, and his declaration of God's Word was in demonstration of the Spirit and with power. He died in Paris, Tennessee, September 14, 1840.

His baptismal hymn, above referred to, first appeared in the "Dover Selection" (1828). It was

included in "Winchell's Watts" (1832), with the last two stanzas omitted. In the "Service of Song" (1871) the fifth stanza is omitted. In Dossey's "Choice" (1833) there is a hymn of two stanzas, written by Mr. Daniel, commencing

This morning let my praise arise,

and also the following hymn:

The time will surely come,
When all the ransomed race,
With angels shall go shouting home,
To meet their Savior's face.

The church of God on earth,
As well as those above,
Are sheltered from the storms of wrath,
In robes of dying love.

No trials that they meet
Shall rob them of their rest;
For Jesus makes them all complete
In his own righteousness.

All hail, thou conqu'ring King!
Come quickly from above,
And all thy chosen race shall sing
Thy free, redeeming love.

WILLIAM PARKINSON.

1774–1848.

Rev. William Parkinson was born in Frederick County, Maryland, November 8, 1774. His religious life commenced in 1796, and he was baptized in June that year. Nearly two years later he was ordained, and devoted himself to self-denying missionary labors. In December, 1801, and for three successive terms, he

was elected chaplain to Congress, and preached in the morning at the capitol and in the afternoon at the treasury. "The members of Congress," he wrote, "attended abundantly better than I expected. I have, moreover, the pleasure of stating that the President [Jefferson] has missed but one of my meetings at the capitol." In April, 1805, he accepted a call to the pastorate of the First Baptist church in New York. A powerful revival followed, which added greatly to the strength of the church. Large congregations waited upon his ministry. His pastorate continued thirty-five years. Mr. Parkinson then removed to Frederick, Md. Shortly after, some of his friends in New York organized the Bethesda Baptist church, and he was invited to become its pastor. He accepted the invitation, and returned to New York in 1841. But impaired health, resulting from a fall, soon compelled him to withdraw from the work he loved so well, and after a lingering illness he died, March 9, 1848. He was a man of marked intellectual abilities, and a preacher whose words powerfully swayed the hearts of men.

He published "A Treatise on the Ministry of the Word," and "Sermons on the Thirty-third Chapter of Deuteronomy." In 1809, he published "A Selection of Hymns and Spiritual Songs." The following are the first lines of Mr. Parkinson's own hymns included in this collection:

"No mortal ties can be compared,"

"How long and tedious are the days,"

"Alas! the deep deceit and sin,"

"The Father's free electing grace,"

"Great Shepherd of thine Israel's host,"

"Come, dear brethren in the Savior,"

"Long with doubt and fears surrounded,"

"How long, Great God, shall wretched I,"

"When, O my Jesus, Savior, when."

The last two hymns are acrostics. The following, entitled "Hope of a Revival," has been extensively used in other collections, *e.g.*, Dossey's "Choice," "Baptist Harmony," "Baptist Hymn Book," etc.

Come, dear brethren in the Savior,
Though we 're few, let 's not despair;
Jesus able is to favor;
Fly to him with every care;
He is able, he is able,
Zion's drooping head to rear.

If but two or three remaining,
Meet for prayer, he 's in the midst;
Let us then, without complaining,
Wait till he shall us increase;
He is able, he is able,
Soon he 'll make our sorrows cease.

By him stars and spheres were framéd,
Light and darkness Jesus made;
From their graves the dead he raiséd,
Shall not his redeemed be saved?
He is able, he is able,
To bestow what we have craved.

Well, my friends, as Christ is able,
Of his will we cannot doubt,
Since for all the Father gave him,
Full salvation he wrought out;
Sure he never, sure he never,
Spilt his precious blood for nought.

Let us love, adore and praise him,
As the Lord, our righteousness;
Own him in our whole behavior,
Singing, "We are saved by grace";
Till in heaven, till in heaven
He shall give us all a place.

Now let 's sweetly join in concert
To adore the sacred Three;
God who made us, Christ who saved us,
And the Spirit praiséd be,
By the ransomed, by the ransomed,
Through a blest eternity.

JOSEPH B. COOK.

1775–1833.

In the third edition of Dossey's "Choice" — published in 1830, and the earliest edition I have seen — are ten hymns by Mr. Cook, of which the first lines are as follows:

"Bought with the Savior's precious blood,"

"With reverence we would now appear,"

"Repent, repent, the Baptist cries,"

"Jesus, we own thy sovereign sway,"

"Filled with distress, the fruit of sin,"

"Hail, joyful morn, which ushered in,"

"Thou sacred Spirit, heavenly Dove,"

"Up to thy throne, O God of love,"

"O help thy servant, Lord,"

"The year has past away."

Some of these hymns are found in other southern collections, to which they were doubtless transferred from the "Choice." The first of the above, 347 in the "Choice," on "The Stability of the Church," is as follows:

Bought with the Savior's precious blood,
Thy church, O God, has firmly stood;
Thy word obeyed, thy precepts loved,
Thy power and faithfulness has proved.

Built on the rock secure she stands,
Like some tall cliff in distant lands;
Though winds and tempests round her fly,
Their furious rage she dares defy.

When hosts of foes against her come,
Regardless of thy powerful name,
Thine arm, O Lord, salvation wrought
For them who thy protection sought.

"What hath God wrought?" may Zion sing,
And shout aloud her conquering King;
Her enemies before her fall,
And God in Christ is all in all.

Strike to the Lord each joyful string,
Awake each tuneful power and sing;
Ye saints, redeemed from sin and hell,
Loud let the pleasing anthem swell.

Soon shall the archangel's trumpet sound,
"Awake; ye dead, from under ground,"
Then shall your sleeping dust arise,
To dwell with Christ above the skies.

Rev. Joseph B. Cook, a son of Rev. Joseph Cook, was born September, 1775, probably at Dorchester, about eighteen miles from Charleston, S. C. January 6, 1793, he was baptized by Rev. Mr. Botsford, and united with the Welsh Neck Baptist church. In 1794, he entered Brown University, where he was graduated September 6, 1797. Soon after his graduation he became a member of the Baptist church in Charleston, S. C., and by this church he was licensed to preach March 3, 1799, while employed as a tutor in a private family. Not long after he received a call to the pastorate of the Euhaw Baptist church, of which his father was once pastor; and January 9, 1800, he was ordained in Beaufort, where he preached half of the time. Mr. Cook was clerk of the Charleston Association in 1801, 1802, 1806, and 1820. He was moderator from 1825, to 1832. He was secretary of the South Carolina Baptist Convention in 1822, vice-president from 1826, to 1832. In 1826, he preached the introductory sermon at Greenville, and performed the same service at Robertville, in 1830. For thirty years he was a member of the Charleston Association, and beside the Euhaw and Beaufort churches, he served as pastor of the Camden, Mt. Pisgah, Bethel, and Sumterville churches. Dr. James C. Furman, of Greenville, S. C., who knew Mr. Cook, says:

"Throughout his whole course Mr. Cook bore himself as a good minister of Jesus Christ. His conduct was eminently discreet and blameless. Wherever he went, public opinion extended to him the deference paid to unquestioned piety. Of a gentle spirit, unambitious, constitutionally and by breeding urbane, he silently evoked the virtues of which his life was an exemplification. In his sermons no novel illustrations and no surprising combinations of familiar conceptions gave brilliancy to his presentations of the truth. He seemed to speak in the same spirit in which John wrote: 'I have not written unto you because ye know not the truth, but because ye know it.' His spirit and manner were deeply reverential, and in his feelings toward his hearers there was a mellow earnestness, which often expressed itself in quiet tears. There was a smooth rhythmical flow in his speaking; the same as is apparent in his hymns."

DAVID BENEDICT.

1779–1874.

Dr. David Benedict, so long a father in our Baptist Israel, was born in Norwalk, Conn., October 10, 1779. He was converted when twenty years of age, and with the Gospel ministry in view he entered Brown University, graduating in 1806. Having accepted a call to the pastorate of the First Baptist church in Pawtucket, R. I., he was ordained, and served the church as pastor twenty-five years. During this time he published several historical works, viz., "History of the Baptists" (1813); "Abridgment of Robinson's History of Baptism" (1817); "Abridgment of History of the Baptists" (1820); and a "His-

tory of All Religions" (1824). After resigning his pastorate, he devoted himself to the task of completing his "History of the Baptists," and an added volume, entitled "History of the Baptists, Continued," was published in 1848. His "Fifty Years Among the Baptists" followed in 1860. His last work, "History of the Donatists," completed just before he was ninety-five years of age, was published in 1875, the year following his death.

His first venture as an author was in the latter part of his college days, when he published anonymously "The Watery War, or a Poetical Description of the Controversy on the Subjects and Mode of Baptism, by John of Enon." For many years this work, which sparkles with wit and wisdom, and was several times reprinted, was generally regarded as a production of John Leland.

Dr. Benedict was also the compiler of a hymn book entitled "Conference Hymns for Social Worship," the first edition of which, it is believed, was published at Pawtucket early in his ministry. It was enlarged and republished from time to time, and an edition was published as late as 1842. Three of the hymns, in the edition of 1842, were written by Dr. Benedict. One is entitled "Prayer for the Conversion of the American Indians," and commences

O'er Columbia's wide-spread forests
Haste ye heralds of the Lamb.

A second hymn, entitled "Pilgrim's Progress," gives expression to the influence which Bunyan's allegory made upon Dr. Benedict's mind in his earlier years. Hymn 155 is as follows:

Holy Bible! choicest treasure,
Blest inheritance below,
Purest source of pious pleasure,
Antidote to every woe.
Holy Bible!
Speak to men of every tongue.

Holy Bible! speed thy passage,
Fly with haste the world around,
Onward bear thy joyful message,
Heathen realms await thy sound;
All creation
Waits for thy redeeming power.

Tongues of rudest conformation,
Mastered by untiring care,
Words of strangest collocation,
Far away thy light shall bear;
Every version
Onward still thy light shall bear.

Wandering Arabs, Tartars roaming,
Bushmen wild on Afric's shore;
Jews and Turks with joy combining,
Bow to thy converting power;
China's millions
Shall thy wondrous deeds record.

Golden gods, and pagan splendor,
Books which blinded priests adore;
Ancient systems torn asunder,
All shall fall before thy power;
Mighty Bible!
Millions yet shall feel thy power.

Teeming presses all befriend thee,
Countless volumes fly abroad;
Priests and pundits join to aid thee,
Saving, conquering Word of God;
Blesséd Bible!
Send thy saving health abroad.

Dr. Benedict died at his home in Pawtucket, R. I., December 5, 1874, aged ninety-five years, one month and twenty-five days.

WILLIAM DOSSEY.

1780–1853.

Very little now is known concerning Rev. William Dossey, the compiler of Dossey's "Choice," a hymn book published about the year 1820, and extensively used in some of the southern states. Virginia was his birthplace, and he was ordained in Halifax county, Va., in July, 1803. He lived for a time with Rev. William Creath, who was his theological teacher. Removing to North Carolina, he engaged in pastoral work, and here he married Mary E. Outlaw, of Bertie. Subsequently he removed to South Carolina. In the records of the Welsh Neck Baptist church, at Society Hill, S. C., occurs the following entry, under date of June 3, 1813: "Rev. Wm. Dossey, of North Carolina, having occasionally visited this place, was unanimously called to the pastoral office of this church." This call was renewed in September following. Under date of February 5, 1814, there is this record: "Rev. Wm. Dossey, who had been called to the pastoral office, was with us this day, and on presenting letters of recommendation and dismission from a sister church in North Carolina for himself and Mrs. Mary Eliza Dossey, his wife, they were cordially received into the fellowship of the church." In 1817, he was clerk of the Charleston Association. In 1828, he preached the introductory sermon at the South Carolina Baptist Convention, held at Minervaville; text, Acts ii. 42. When the Welsh Neck Association was formed of churches connected with the Charleston Association, Mr. Dossey was the first moderator. He was moderator from 1832, to 1834, inclusive. For nearly twenty years Mr. Dossey served the Welsh Neck church as pastor. January 4, 1834, a letter of dismission was granted to him and his wife to join the Cheraw church. He was with this church only a short time, and then

removed to Alabama, where he settled on a plantation, and preached to a few churches in the vicinity of Shiloh, Marengo County. He died in 1853, aged seventy-three years, at his home, which was known as "Laurel Hill."

Rev. John Stout, pastor of the Welsh Neck church, Society Hill, writes under date of April 5, 1887: "Concerning Elder William Dossey, our oldest people can only tell me that he came to this church from North Carolina. He was then an elderly man, of fine address, very dignified carriage, fluent in speech, very earnest and strong in preaching, full of zeal in evangelistic work, in which he had marked success. Educated preachers did not abound in this region in his day, and his sermons commanded attention. He was unquestionably the strongest and most effective preacher of his time in eastern South Carolina. He was a man of sterling character, and exercised a superior influence socially. I have learned that he was rather arbitrary, especially toward the close of his ministry here; but old people now living speak of him as a man universally honored, as a pastor beloved. Many of his hymns, all indeed that are not designated as from others, he composed himself. I am told that he had a remarkably powerful and melodious voice, and that he was very fond of singing."

Rev. James C. Furman, D.D., of Furman University, Greenville, South Carolina, was the successor of Mr. Dossey as pastor of the Welsh Neck church. In a letter dated April 15, 1887, he says: "In November, 1828, the Charleston Association met with the Bethel church, Sumter County. The Welsh Neck Association not having then been formed, Brother Dossey appeared among the delegates. To me, a young delegate from Charleston, everything was new. I had heard of it, 'by the hearing of the ear,' but now my eye was seeing the reality. The names of many of the delegates were almost household words, but here were the

living substances behind the names. Among them was William Dossey. As a boy I had heard of the 'Choice,' and wondered at such a cognomen for a book, but very naturally concluded that its author was a man who would have a will and way of his own, without asking the world any odds; and now, here at Bethel, was the author in person, rather above the middle height, with head erect and shoulders well thrown back, a full chest, and a development of diaphragm, which without obesity indicated that its possessor knew what good living was, and had turned this knowledge to good account. The contour of his face was oval. His forehead, high and receding, closed in a brow which covered a pair of full, dark eyes. The nose started off boldly as if for a long excursion from the facial line, but seemed to have suddenly changed its mind and stopped short. At its base, and between the shadow of nostrils somewhat expanded, the upper lip descended abruptly to take part in forming a mouth where decision and good temper were manifestly blended. Finish out this picture with a suit of black hair beginning to yield to the iron gray, and resolutely brushed back from the forehead and temples, and then think of the hand thrown back of the ear, and that look of inquiringness (excuse the word) which attends deafness, and you see Mr. Dossey as he engaged my attention in the conclave of delegates."

More than one hundred hymns in the "Choice" were written by Mr. Dossey. Of these a few have been transferred to other collections. The following is number 260:

O sinners, to the Savior go!
Pour forth your ardent cries;
Let streams of sacred sorrow flow
From all your weeping eyes.

Your sins have made the Savior bleed,
Have pierced his wounded side;
Have crowned with thorns his sacred head;
For you he bled and died.

'T is sin that to destruction leads,
With poison strews the path;
Now lift to Christ your guilty heads,
And conquer sin by faith.

He that in Christ the Lord believes
Shall sin and hell outdo;
Who Christ the conqueror receives
Shall be a conqueror too.

Faith in his name the dead awakes,
And makes the slothful move;
'T is faith that Satan's kingdom shakes,
The faith that works by love.

Arise! believer, from the earth,
The conquering shield put on;
Display the power of living faith,—
March on and take the crown.

JESSE L. HOLMAN.

1783–1842.

Hon. Jesse L. Holman was born in Mercer County, Ky., October 22, 1783. When he was sixteen years of age he united with the Clear Creek Baptist church. For his life-work he directed his attention to the profession of law, and was admitted to the bar in Newcastle. On account of his opposition to slavery, he crossed the Ohio river, and made his home in Indiana, on a bluff to which he gave the name Verdestan, and where he continued to reside during the remainder of his life. In 1814, he was elected a member of the territorial legislature, and near the close of the same year he was made presiding judge for his district. Under the state government, in 1816, he was appointed a judge of the supreme court, a position which he filled with honor fourteen years. In 1831,

he was a candidate for United States senator, and was defeated by a single vote. Four years later he was appointed United States district judge for Indiana, and in this office he continued until his death, March 28, 1842.

Mr. Holman took a deep interest in missions, Sunday-schools, Bible and temperance work. In 1834, he was ordained, and on his circuits he frequently addressed large audiences upon topics connected with these enterprises. For many years he was a vice-president of the American Sunday-school Union. He was also president of the Western Baptist Publication and Sunday-school Society. For five years he was president of the Indiana Baptist Convention. He was also, from its organization, a member of the Indiana Baptist Education Society. His was an earnest, consecrated life, and he died at peace with his fellow-men and with God.

In "Hymns, Psalms, and Spiritual Songs," compiled by Rev. Absalom Graves, 2d ed., 1829 (the first edition was published in 1825), is a hymn (263) by Mr. Holman, consisting of nine stanzas. It also appears in Miller's "Psalms, Hymns and Spiritual Songs" (30th ed., 1842), Buck's "Baptist Hymn Book" (1842), and some other collections, but only six of the nine stanzas are inserted. The hymn is as follows:

Lord, in thy presence here we meet,
  May we in thee be found;
O, make the place divinely sweet;
  O, let thy grace abound.

Today the order of thy house
  We would in peace maintain;
We would renew our solemn vows,
  And heavenly strength regain.

Thy Spirit, gracious Lord, impart,
  Our faith and hope increase;
Display thy love in every heart,
  And keep us all in peace.

Let no discordant passions rise,
To mar the work of love;
But hold us in those heavenly ties,
That bind the saints above.

With harmony and union bless,
That we may own to thee
How good, how sweet, how pleasant 't is
When brethren all agree.

May Zion's good be kept in view,
And bless our feeble aim,
That all we undertake to do,
May glorify thy name.

May every heart be now prepared
To do thy high commands,
And may the pleasures of the Lord
Be prospered in our hands.

Of those who thy salvation know
Add to our feeble few;
And may that holy number grow,
Like drops of morning dew.

Work in us by thy gracious sway,
And make thy work appear,
That all may feel, and all may say,
The Lord indeed is here.

Another hymn (79) by Mr. Holman, in the same collection, consists of eight stanzas, and commences,

Ho! all ye sons of sin and woe.

JACOB BOWER.

1786–1874.

Rev. Jacob Bower, "Father" Bower as he was familiarly called in his later years, was born in Lancaster County, Penn., September 26, 1786. His parents were Dunkards, of earnest, simple piety. His

educational advantages were meager. His conversion occurred early in 1812, and on the first Lord's-day in March, of that year, he was baptized. In October, 1816, he was licensed to preach. February 27, 1819, he was ordained in Logan County, Ky. The only books he had when he began to preach were the German New Testament, an English Bible and a hymn book. In 1827, he visited friends in Illinois, and in 1828, he removed to that state, and settled in Scott County. Here he cultivated a farm, and preached. The Baptists around him were for the most part bitterly opposed to missions. November 19, 1832, he received a commission from the American Baptist Home Mission Society. He was then a member of the Pleasant Grove (now Manchester) church, in Scott County. The church regarded his commission as an insult, and he was compelled to return it. Subsequently he was reappointed. A severe struggle followed, but he at length persuaded the church to abandon its hostility to missions, and in June following (1833), messengers from his church, and two others, met in Pike County, at the Blue River church, and organized the Blue River (now Quincy) Association. Of this association, which favored missions, Mr. Bower was made moderator. He preached in all parts of central Illinois, engaged in revival work, and many hundreds were converted in connection with his labors. In sixteen years, before the days of railroads, he traveled forty thousand miles, preached two thousand, nine hundred thirty-one sermons, organized fourteen churches, and aided in constituting several associations. Rev. G. S. Bailey, D.D., who knew him well, says of Mr. Bower: "He was a simple-hearted, grand, godly man." General Mason Brayman says: "Jacob Bower belonged to that class of pioneers who were called 'prairie preachers' — men who came in with the first settlers, who traveled on foot oftentimes great distances, in cold and heat, in storm and sunshine,

preaching in log cabins, and beneath the forest trees, eating corn-dodgers and wild meat, armed with pocket Bible and hymn book, inspired by a holy zeal and heroic courage in the cause of their Master. How fearless, how earnest they were! With what fervor and homely eloquence they preached and exhorted, with what mighty faith they prayed, and with what rude, magnificent tones they sang the songs of Zion! Jacob Bower was one of these. He lacked scholastic learning, and was as quiet and bashful as any girl of sixteen. But on his feet he was fervid, eloquent and inspiring." Mr. Bower died in Mason County, Ill., April 26, 1874, in the eighty-eighth year of his age.

In Buck's "Baptist Hymn Book" (preface, 1842), and in "Dupuy's Hymns" (1843, revised by Rev. J. M. Peck), there is a hymn by Mr. Bower. As he made his way over the prairies, and called the scattered settlers together, he doubtless often addressed his brethren in the language of these unpolished lines:

Come, tell us your troubles, ye saints of the Lord,
And tell us what comfort you 've found in his Word;
Although you 're unworthy, in Jesus be bold,
Tell what a kind Savior has done for your soul.

Tell how you discovered the state you were in,
How weary you felt of your burden of sin;
Come, tell us your sorrows, your doubts, and your fear,
Your brethren are waiting, and longing to hear.

Come, now we 'll attend to the glorious good news,
Plead not your unworthiness for an excuse;
But speak while we try to assist you by prayer,
And the angels above will rejoice for to hear.

ELISHA CUSHMAN.

1788–1838.

Rev. Elisha Cushman, a lineal descendant of Robert Cushman, one of the Pilgrim Fathers, was born in Kingston, Mass., May 2, 1788. He learned the carpenter's trade, and continued in that employment until his conversion, in his twentieth year. After a somewhat severe struggle over the question of duty, he entered upon the work of the Christian ministry, and was licensed by the Kingston Baptist church, of which he had become a member. For a short time he studied under the direction of his pastor, Rev. Samuel Glover, and preached in neighboring villages. Then, for about a year, he supplied the Baptist church in Grafton, and, in 1811, he assisted Rev. Mr. Cornell, in Providence, R. I. In the following year he supplied the Baptist church in Hartford, Conn., and having at length been called to the pastorate of the church, he was ordained June 10, 1813. He served this church as pastor until 1825, and during this time was prominent in all matters pertaining to the interests of the denomination throughout the state. He was the first editor of "The Christian Secretary," established in 1822. In 1825, he accepted a call to the pastorate of the New Market Street Baptist church in Philadelphia. Here he remained four years, and then returned to Connecticut, and preached in Stratfield, a parish in the town of Fairfield, until 1831, when he accepted a call to the pastorate of the First Baptist church in New Haven. In 1835, he removed to Plymouth, Mass., where, in 1838, on account of increasing ill health, he closed his pastoral labors, and returned to Hartford for the purpose of resuming his position as editor of "The Christian Secretary." He was soon, however, obliged to lay aside his pen, and he died in Hartford, October 26, 1838.

Rev. Robert Turnbull, D.D., in a sketch of Mr. Cushman, says his "preaching was simple, instructive, and often eloquent. His voice was highly musical, and adapted itself with the greatest ease to the varying moods of his mind and heart. Sometimes he indulged in quaint turns of thought and expression, and not unfrequently enlivened his discourses by appropriate anecdotes and figurative illustrations. He had a poetical turn, and in his preaching made great use of the more imaginative and striking phrases of Holy Writ."

Three hymns, written by Mr. Cushman, are included in "Select Hymns," published in Hartford, Conn., in 1836, viz.,

"Great Redeemer, let thy presence,"

"Hark the voice of injured Justice,"

and the following, which is the first hymn in the collection:

Great Fount of Beings! mighty Lord
Of all this wondrous frame!
Produced by thy creating word
The world from nothing came.

Thy voice sent forth the high command —
'T was instantly obeyed;
And through thy goodness all things stand,
Which by thy power were made.

Lord! for thy glory shine the whole;
They all reflect thy light;
For this in course the planets roll,
And day succeeds the night.

For this the earth its produce yields,
For this the waters flow:
And blooming plants adorn the fields,
And trees aspiring grow.

Inspired with praise, our minds pursue
This wise and noble end,
That all we think, and all we do,
Shall to thy glory tend.

ADONIRAM JUDSON.

1788–1850.

There is no name dearer to American Baptists than that of Adoniram Judson, the pioneer missionary. Dr. Judson was born August 9, 1788, in Malden, Mass., where his father, Rev. Adoniram Judson, was pastor of the Congregational church. In 1804, he entered the sophomore class in Brown University, and in 1807, he was graduated with the highest honors of his class. The year following his graduation he taught a private school in Plymouth, Mass., where his father was then residing as pastor of the Third Congregational church. At the close of the year he set out on a tour through the northern states. During his college course he had accepted views hostile to Christianity, but the sudden death of a sceptical classmate, the knowledge of which came to him under peculiar circumstances soon after he commenced his journey, changed the current of his thoughts, and abandoning his purpose to travel, he returned home, and devoted himself to a careful study of the claims of Christianity. For a short time he was engaged in teaching in Boston. He then entered Andover Theological Seminary as a special student, for the purpose of prosecuting still further his inquiries. These at length resulted in a hearty acceptance of Christ as his Savior, and he united with his father's church at Plymouth, May 28, 1809.

In the following month he received and declined an appointment as tutor in Brown University. God had other purposes concerning him. In September, by reading Buchanan's "Star in the East," he was led to consider the work of foreign missions, and in February, 1810, he resolved to consecrate himself to this work. Other young men in the seminary at Andover, who, while in Williams College, had pledged them-

selves to missionary service, were in sympathy with him. Judson completed his course at Andover, in September, 1810. As there was no foreign missionary society at that time in the United States, Judson wrote to the officers of the London Missionary Society, and received an invitation to visit England, and confer with them. At the meeting of the General Association of Massachusetts, in June, 1810, the subject of foreign missions was considered, and it was thought that an arrangement could be made which would render this step unnecessary. Disappointed in this, Judson sailed for England, January 11, 1811. The vessel was captured by a French privateer, and Judson was imprisoned at Bayonne, but he was soon released, and May 6, he arrived in London. Having conferred with the officers of the London Missionary Society, by whom he was favorably received, he sailed for New York. At a meeting of the American Board of Commissioners for Foreign Missions, at Worcester, Mass., September 18, 1811, Judson and his associates were advised not to place themselves under the direction of the London Missionary Society, and the Board accepted Judson, Newell, Nott and Hall as their own missionaries, and pledged themselves to undertake their support.

Judson and his wife, Ann H. Judson, and Newell and his wife, sailed from Salem, Mass., February 19, 1812, for Calcutta. On the voyage, knowing that on his arrival in India he would meet the Baptist missionaries there, Judson commenced a study of the subject of baptism. The result was that his views underwent a change both as to the subjects and the act of baptism; and after his arrival at Serampore he and his wife were baptized by Rev. William Ward. The date of the baptism was September 6, 1812. Having resigned their appointment as missionaries of the American Board, Mr. Judson and his wife appealed to those in the United States of like views for sympathy and aid. The appeal thrilled the hearts of Baptists in all parts

of the land, and the Baptist Triennial Convention was organized May 18, 1814. On account of the hostility of the East India Company to the establishment of a mission in India, Judson decided to enter upon his work in Burma. He reached Rangoon, July 14, 1813, and entered at once upon the study of the language. It was not until June 27, 1819, that he baptized his first convert, Moung Nau. Not long after another Burman avowed his belief in Christianity. These signs of success were followed by opposition on the part of the civil power, and Judson, with Colman, who had joined him at Rangoon, went to Ava to obtain royal approval. Failing in this, they returned to Rangoon with the purpose of removing the mission to the border of Arracan; but at the earnest request of their converts, Mr. Judson remained in Rangoon, while Mr. Colman took up his residence at Chittagong.

In December, 1821, Dr. Price joined the mission, and the king hearing of his medical skill, summoned him to Ava, and Mr. Judson accompanied him as interpreter. They were favorably received, and mission work was commenced in Ava. At length Mr. Judson returned to Rangoon, and completed his translation of the New Testament. At the close of 1823, Mrs. Judson having returned from the United States, whither she had sailed in August, 1821, Mr. and Mrs. Judson repaired to Ava. War between Burma and the British East India Government soon followed, and a dark cloud overshadowed the mission. Rangoon fell into the hands of the British, May 23, 1824. When the tidings reached Ava, Dr. Price and Dr. Judson (the latter received the degree of doctor of divinity from Brown University in 1823) were arrested, and thrown into the death prison. For eleven months they remained in this loathsome place, nine months in three pairs, and two months in five pairs, of fetters. Here they were kept from starvation only by the daily visits of Mrs. Judson, who brought them food, and as best she could

alleviated their sufferings. They were then sent to the prison at Oung-pen-la, a still more wretched place of confinement, where Dr. Judson remained six months. Thither Mrs. Judson followed them, and devoted herself to their wants with a heroism unsurpassed. No one can read the record of those terrible days and months of sore distress unmoved. The continued success of the English arms prevented the execution of the prisoners, and at length they were released, to take part in the negotiations which the Burmese desired to make in order to save what had not already been lost. While Dr. Judson was engaged in this work, Mrs. Judson, exhausted by her heroic labors and sufferings, died at Amherst, October 24, 1826.

Dr. Judson removed to Maulmain, November 14, 1827, and continued his missionary labors. Here, on the last day of January, 1834, he completed his translation of the Bible into the Burmese language. April 10, 1834, he was married to Mrs. Sarah H. Boardman, widow of the sainted George Dana Boardman. Beside his missionary labors, he devoted himself for many years to the revision of his Burmese Bible, and the preparation of a Burmese dictionary. The failing health of Mrs. Judson led him, in April, 1845, to return to the United States. Mrs. Judson died at the island of St. Helena, September 1. October 15, Dr. Judson, with his motherless children, reached Boston. Three days after his arrival, from the lips of Dr. Sharp, at a great public gathering, Dr. Judson received an appropriate and heartfelt welcome. This was the first of a long succession of such greetings, awaiting him wherever he went. June 2, 1846, he was married to Miss Emily Chubbuck, of Utica, N. Y., and July 11, with his wife, he embarked for Burma.

On his arrival he made Rangoon his home, and here he continued his missionary labors until the autumn of 1849, when disease compelled him to relinquish them. He then took a short sea-voyage in order to

recruit his failing strength, but without obtaining the boon he sought he returned to Maulmain. In April, 1850, another sea-voyage was recommended, and with a single attendant, his wife being too ill to accompany him, Dr. Judson set sail for the Isle of France. But he continued to grow weaker, and April 12, nine days after the embarkation at Maulmain, he died, and was buried in the ocean, latitude thirteen degrees north, longitude ninety-three degrees east.

Only occasionally was Dr. Judson accustomed to give his thoughts a poetical dress. Tender lines he "Addressed to an Infant Daughter, Twenty Days Old, in the Condemned Prison at Ava." "They were composed in my mind at the time," said Dr. Judson, "and afterward written down." The following versification of the Lord's Prayer, which is found in "The Psalmist" and other collections, was composed in the same place a few weeks later. "It illustrates," says Dr. Edward Judson, in his admirable life of his father, "the nature of the subjects which occupied the thoughts of the missionary during this long protracted agony. It is comprised in fewer words than the original Greek, and contains only two more than the common translation:"

Our Father, God, who art in heaven,
  All hallowed be thy name;
Thy kingdom come, thy will be done
  In earth and heaven the same.

Give us this day our daily bread;
  And, as we those forgive
Who sin against us, so may we
  Forgiving grace receive.

Into temptation lead us not;
  From evil set us free;
The kingdom, power, and glory, Lord,
  Ever belong to thee.

After his release from prison, oppressed by the loss of his wife and daughter, Dr. Judson wrote "The Solitary's Lament," commencing

> Together let us sweetly live,
> Together let us die.

He also subsequently, on a sea voyage, addressed some verses to his children. But the best known of his poetical productions is his baptismal hymn (Psalmist, 807), commencing

> Come, Holy Spirit, Dove divine,
> On these baptismal waters shine.

Another baptismal hymn, also written by Dr. Judson, begins

> Our Savior bowed beneath the wave.

WILLIAM C. BUCK.

1790–1872.

Rev. William C. Buck was born in Shenandoah (now Warren) County, Virginia, August 23, 1790. His early years were spent on his father's farm. In his seventeenth year he was baptized, and united with the Water Lick Baptist church. His thoughts were early directed to the Christian ministry, and in 1812, he was ordained pastor of the church of which he was a member. In the war between the United States and Great Britain, 1812–1815, he served as a lieutenant. In 1820, he made his way to Union County, Kentucky, where for many years he was engaged in missionary work. In 1836, he accepted a call to the pastorate of the First Baptist church in Louisville. Not long after he aided in the organiza-

tion of the East Baptist church. He was also editor of "The Baptist Banner and Western Pioneer." In 1851, he was elected secretary of the Bible Board of the Southern Baptist Convention. This position he held until March, 1854, when he was called to the pastorate of the Baptist church in Columbus, Miss. In May, 1857, he became pastor of the Baptist church in Greensborough, Ala. In the following year he served the Baptist church in Selma. Subsequently, until the outbreak of the civil war, he published "The Baptist Correspondent" at Marion, Ala. Then he became a missionary in the Confederate army. In 1864, he was appointed superintendent of the Orphan's Home at Lauderdale Springs, Miss. He also had the pastoral oversight of the Sharon church. In 1866, he removed to Texas, where he continued to labor for the Master, until his death at Waco, May 18, 1872.

Gen. Mason Brayman, who knew Mr. Buck during his residence at Louisville, says: "Mr. Buck was robust in constitution, of wonderful force of character, full of enterprise and hard work. He was an eloquent and impressive preacher, and the first to set on foot in Kentucky the China mission." His published works were "The Philosophy of Religion" and "The Science of Life." In 1842, with the purpose of giving to the Baptists of the south and west a better hymn book than any then in use in those parts of the country, he published "The Baptist Hymn Book." In the preface he says: "It was commenced upon my knees, and in every stage of my labors, assistance has been sought from on high." It comprised one thousand and eighty nine hymns, eight hundred and seventy eight in the first part and two hundred and eleven in the second. Of these, five were written by Mr. Buck,

"Great God, our thought of thee,"

"Gracious Lord, hast thou redeemed me?"

"O shout! for the day of the Lord,"

"Alone in the world though a pilgrim I roam,"

and the following:

Behold, O Lord, at thy command,
Thy saints assembled from afar,
To send thy word to every land;
O! condescend to hear our prayer!

O fire our souls with holy zeal;
Dissolve our hearts in love to thee;
And teach us, as thyself, to feel
For fallen man, where'er he be.

From every continent and isle,
From every nation on the earth,
We hear the dying sinner's wail,
And long to send the gospel forth.

A thousand hearts to thee are bowed;
A thousand hands with thine employ;
O come and help us, blesséd God,
The powers of darkness to destroy.

Gird on thy sword, victorious Prince,
Thy blood-stained banner wide display;
Haste on thy conquests, King of Peace,
And bring thy glorious latter day.

JOHN RUSSELL.

1793–1863.

Rev. W. C. Buck, in the preface to his "Baptist Hymn Book" (1842), says the collection contains some original hymns of his own, and adds: "There are, also, some from the pen of brother John Russell, of Bluffdale, Illinois, whose reputation as a scholar and a writer needs no commendation. They were written by Mr. Russell expressly for this work, and have never

before been published." Only one hymn (245) in the collection, however, has Dr. Russell's name attached to it. It is entitled "Come to Christ," and is as follows:

Ho, ye who thirst! a living fount
For you is opened wide;
The fount that gushed on Calvary's mount,
From our Redeemer's side.

Come, seek salvation through the blood
So freely poured for you;
O leave the broad and downward road
That leads to endless woe.

Come, ye who long in vain have sought
True happiness to find;
In all the joys of earth there 's nought
Can fill the immortal mind.

Come, and partake the blesséd feast
That Christ for you has spread;
Not all the treasures of the east
Could buy this living bread.

Come, join the humble, happy band,
That sing redemption's lay;
With them united, heart and hand,
Pursue the heavenly way.

Then, when this fleeting life is o'er,
Our toils and sorrows done,
With shouts of joy we 'll hail the shore
Which Christ for us hath won.

There, while eternal ages roll,
On the blesséd theme we 'll dwell;
That Jesus died to save our souls
From endless death and hell.

John Russell, LL.D., was born in Cavendish, Vt., July 1, 1793. His father, Rev. John Russell, was a Baptist minister, justly revered for his piety and sterling integrity. The son's early educational advantages were exceedingly limited, but possessing a some-

what philosophical mind and an unquenchable thirst for improvement, he determined at an early age to secure a classical education. He accordingly entered Middlebury College, and was graduated in 1812. During his youth he was greatly distressed on account of his sinfulness, and while teaching in Vergennes, near the close of his college course, he was converted, and baptized by Rev. Mr. Wood, of Addison County. From that time until his death his piety was sincere and ardent, and his confidence in Christ unwavering. His timidity and sensitiveness were excessive, and although he received a license to preach, continually struggling with his convictions concerning preaching, he was never ordained. Soon after his graduation he went to Georgia, and engaged in teaching. In 1819, he removed to Missouri, where he taught in a private family seven years. Subsequently he taught in St. Louis, Vandalia, Alton Seminary; and in later life he was principal of Spring Hill Academy, East Feliciana, La., eight years. Afterward he taught in Carrollton, Greene County, Ill. In the meantime his pen was unwearied and powerful. He edited "The Backwoodsman," published at Grafton, Ill., two years, and the Louisville (Kentucky) "Advertiser" two years. About 1820, he published "The Venomous Worm, or Worm of the Still." To counteract Universalism in his own neighborhood, he prepared and delivered a discourse on "The Serpent Unveiled," which was subsequently published, and became deservedly popular.

Rev. Justus Buckley, D.D., an intimate friend, says of Dr. Russell: "He was no inconsiderable linguist. He read Latin, Greek, French, Spanish, German and Italian, with almost as much ease as his mother tongue. His mind was philosophical, logical, analytical; his diction chaste, classical, sometimes even captivating; his writings evince clearness, conciseness, vigor, wit, and beauty. Especially in his private correspondence were exhibited the sprightliness of wit, the ripeness of

scholarship, the fertility of imagination, the childlike confidence, and the deep, ardent piety, all combining to make him revered and loved."

Dr. Russell died after a short illness, at his home in Bluffdale, Ill., January 21, 1863.

NATHANIEL COLVER.

1794–1870.

"A noble, great-souled, loving man" was Dr. Rollin H. Neale's testimony concerning Nathaniel Colver, D.D., who was born in Orwell, Vt., May 10, 1794. When he was between one and two years of age his father removed to Champlain, in northern New York, and later, when he was about sixteen years of age, to West Stockbridge, Mass. Subsequently he was apprenticed to a tanner and currier. His conversion occurred when he was twenty-three years of age, and he was baptized June 9, 1817, by Rev. John M. Peck, then on a visit to West Stockbridge. The proposal of his brethren that he should devote himself to the work of the ministry he met at first with a firm refusal, on account of his conviction of his personal unfitness; but he afterward yielded, and he was ordained at West Clarendon, Vt., in 1819. There he labored as pastor of the Baptist church two years. He was afterward pastor at Fort Covington, N. Y., and later, at Kingsbury, Fort Ann and Union Village. In 1834, he became pastor of the Baptist church in Holmesburgh, near Philadelphia, Penn., but a few months later he returned to Union Village, where he remained as pastor of the church until 1838. That year was spent in the service of the American Antislavery Society, and he lectured in many places in New England. It was in

this way that he became acquainted with the brethren who organized what is now the Union Temple Baptist church, which, since 1843, has worshiped in Tremont Temple, Boston. Timothy Gilbert was the leading spirit of this enterprise, and he found in Nathaniel Colver a true yoke-fellow. Here Dr. Colver found a field fitted for his peculiar gifts, and here he preached with growing power. He was in sympathy with the prominent reforms of the day, and as pastor of Tremont Temple he was in the very heart of the antislavery agitation.

In 1852, he resigned his Boston pastorate, and accepted a call to the pastorate of the Baptist church at South Abington, Mass. Here he remained until April, 1853, when he accepted a call to the pastorate of the First Baptist church in Detroit, Mich. In 1856, he became pastor of the First Baptist church in Cincinnati, Ohio. Soon after, Granville College, now Denison University, conferred upon him the degree of doctor of divinity. In 1861, he removed to Chicago, to take the pastorate of the Tabernacle, now the Second Baptist church. While in Chicago he took a deep interest in the organization of what is now the Theological Seminary at Morgan Park. In 1867–70, he was president of the Freedman's Institute, at Richmond, Va., and laid the foundations of the excellent work since carried on by Dr. Corey and his assistants. On account of failing health Dr. Colver returned to Chicago, where he died, September 25, 1870.

Dr. Colver was a lover of hymns. He loved, too, to arrange his own thoughts in verse, and often when his heart was stirred by some great theme he was meditating for presentation in his pulpit, he would dash off a hymn to be sung in connection with the sermon. He wrote the first hymn sung at his installation, in Boston, September 15, 1839, commencing

While the earth is clad in darkness.

He wrote also a hymn which was sung at the dedication of Tremont Temple, December 7, 1843. It will be remembered that the Temple was the old Tremont Theater. The first three stanzas of the hymn were as follows:

Great God, before thy reverend name,
Within these ransomed walls we bow;
Too long abused by sin and shame,
To thee we consecrate them now.

Satan has here held empire long,
A blighting curse, a cruel reign,
By mimic scenes, and mirth, and song,
Alluring souls to endless pain.

Fiction no more! God's truth at last
Shall here portray eternal scenes;
The Gospel peal, the battle blast,
Or charm with Calvary's gentler strains.

In the "Christian Melodist," compiled by Dr. Banvard, and published in 1848, are sixteen hymns by Dr. Colver. The one (198) which is still most in use, having been transferred to other collections, is the following:

Come, Lord, in mercy come again,
With thy converting power;
The fields of Zion thirst for rain,
O send a gracious shower!

Our hearts are filled with sore distress,
While sinners all around
Are pressing on to endless death,
And no relief is found.

Dear Savior! come with quick'ning power,
Thy mourning people cry;
Salvation bring in mercy's hour,
Nor let the sinner die.

Once more let converts throng thy house,
And shouts of victory raise;
Then shall our griefs be turned to joy,
And sighs to songs of praise.

Another of Dr. Colver's hymns, hardly less well known, commences

> Weep for the lost! the Savior wept
> O'er Salem's hapless doom.

He also contributed five hymns to "Ocean Melodies" (1849), a collection of hymns for seamen compiled by Rev. Phineas Stowe.

THOMAS B. RIPLEY.

1795–1876.

Rev. Thomas B. Ripley, a younger brother of Henry J. Ripley, D.D., long a professor in Newton Theological Institution, was born in Boston, Mass., November 20, 1795, and received his name, Thomas Baldwin, in honor of the well known pastor of his parents. When about fifteen years of age he united with Dr. Baldwin's church, and in the fall of that year, 1810, he entered Brown University. After his graduation, in 1814, he went to Philadelphia, where he pursued theological studies under Dr. William Staughton. Returning to Boston in 1815, he was invited in the fall of that year to supply the pulpit of the Baptist church in Portland, Maine. He was not then quite twenty years of age, but his labors were so much appreciated that after a few months he was called to the pastorate of the church and in the following year, July 24, 1816, he was ordained as pastor of the church, Dr. Baldwin preaching the sermon. A very extensive revival of religion followed, and more than seventy united with the church. He enjoyed the friendship and companionship of the sainted Payson, whose church was near his own. Here he remained twelve years, when he accepted the pastorate of the First Baptist church in Bangor. Leaving Bangor in 1834, he became for a short time the pastor of the Baptist

church in Woburn, Mass., and later he supplied the pulpit of the First Baptist church in Providence, R. I. We next find him in Nashville, Tenn., where he was engaged in preaching, and giving instruction in a young ladies' seminary. He remained in Nashville until 1852, and then returned to New England.

About this time occurred the death of his only son, a young man of much promise, a graduate of Brown University, and at that time a student in Newton Theological Institution. It was an affliction hard to bear, but not a murmur passed the good man's lips. And so he came back to Portland, where not long after he was appointed city missionary. It was a service for which he had many excellent qualifications. His very presence in any place was a Christian benediction. He had a heart full of tenderest sympathy for the sick among the children of toil and want, and it was a pleasure for him to minister to them. Almost to the close of life, when bowed with age, and hardly able to leave his home on account of his infirmities, he would go forth on errands of mercy, thinking not of himself, but only of others. When death came, May 4, 1876, he was ready to meet the summons. He had not laid up for himself earthly treasures. Indeed, his citizenship had long been in heaven.

In 1821, while in Portland, Mr. Ripley published "A Selection of Hymns for Conference and Prayer Meetings." In 1831, after his removal to Bangor, he published a second edition of this book, revised and enlarged. The names of the authors of the hymns are not given in either edition. The following hymn, 163 in the second edition, and written by Mr. Ripley, as we learn from other sources, was "sung at the baptism of several young persons" during his Portland pastorate:

Oh thou, who once in Jordan's wave
  Wast buried by thy servant's hand,
Who didst the great example leave,
  Look down and bless this youthful band.

On them thy Holy Spirit pour,
While they thy sacred footsteps trace,
Make this to them a heavenly hour;
O fill their hearts with thy rich grace.

Buried with thee, may they arise
To live a life divinely new;
To serve thee here, till in the skies
Thy unveiled presence they shall view.

And may each one of them at last
Appear before thy radiant throne,
Their golden crowns before thee cast,
And ever praise the great Three One.

Rev. F. M. Bird, the well known hymnologist, suggests that hymns 24, 113, 136 and 169, in this second edition, were also written by Mr. Ripley; at least, they are not found elsewhere.

JOHN BLAIN.

1795–1879.

In some of the earlier American Baptist hymn books "parting" hymns have a place. In the "Baptist Harmony" (1834), with other hymns of this class, is one (447) by Rev. John Blain, written in 1818:

My Christian friends in bonds of love,
Whose hearts in sweetest union prove;
Your friendship 's like a drawing band,
Yet we must take the parting hand.

Your company 's sweet, your union dear,
Your words delightful to my ear;
Yet when I see that we must part,
You draw like cords around my heart.

How sweet the hours have passed away,
Since we have met to sing and pray;
How loth we are to leave the place
Where Jesus shows his smiling face.

O could I stay with friends so kind,
How would it cheer my drooping mind.
But duty makes me understand
That we must take the parting hand.

And since it is God's holy will,
We must be parted for a while,
In sweet submission, all as one,
We 'll say, our Father's will be done.

My youthful friends in Christian ties,
Who seek for mansions in the skies,
Fight on, we 'll gain that happy shore,
Where parting will be known no more.

How oft I 've seen your flowing tears,
And heard you tell your hopes and fears.
Your hearts with love were seen to flame,
Which makes me hope we 'll meet again.

Ye mourning souls, lift up your eyes
To glorious mansions in the skies;
O, trust his grace — in Cauaan's land
We 'll no more take the parting hand.

And now, my friends, both old and young,
I hope in Christ you 'll still go on;
And if on earth we meet no more,
O, may we meet on Canaan's shore.

I hope you 'll all remember me,
If you on earth no more I see;
An interest in your prayers I crave
That we may meet beyond the grave.

O, glorious day! O, blessed hope!
My soul leaps forward at the thought
When on that happy, happy land,
We 'll no more take the parting hand,

But with our blessed, holy Lord,
We 'll shout and sing with one accord;
And there we 'll all with Jesus dwell —
So, loving Christians, fare you well.

A part of this hymn, altered by Rev. H. L. Hastings, is number 1259 in "Songs of Pilgrimage."

Rev. John Blain was born in Fishkill, Duchess County, N. Y., February 14, 1795. He was the youngest of five children, three of whom were sons, and became preachers of the gospel. Converted when fifteen years of age, he did not enter into church relations until 1818. He was then baptized, and united with the First Baptist church in Albany, N. Y. His heart yearned to preach the gospel, and he entered upon a limited course of study in Fairfield, afterward at Middlebury Academy, in western New York. While in the academy he was licensed to preach, and on leaving the institution he received ordination. In a ministry of nearly sixty years his pastorates were as follows: Auburn, N. Y.; Pawtucket, R. I.; New York City, York, Syracuse, N. Y.; New London, Connecticut; Charlestown, Mass.; Central Falls, R. I.; and Mansfield, Mass. In addition to his regular pastoral work he frequently did the work of an evangelist. During his ministry he baptized more than three thousand persons. "That he had great power as a preacher is attested by the important positions which he occupied. He had both intensity and immensity of heart. John Blain in the pulpit with tearful eyes and every feature of his face working with holy emotion, with a voice singularly effective in its penetratrating pathos, and arms extended with embracing graciousness, as though to draw the sinner to his breast, was a picture to study." Frugal in all his habits, he saved that he might give. His contributions to objects of benevolence during his life amounted to twenty thousand dollars, and by will he left ten thousand dollars to home and foreign missions. He died in Mansfield, Mass., December 26, 1879.

SAMUEL W. LYND.

1796–1876.

Samuel W. Lynd, son of Samuel Lynd, a prosperous silk merchant in Philadelphia, Penn., was born in that city, December 23, 1796. He received a good classical, though not a collegiate, education. At the age of twenty-four he was converted, and was baptized by Dr. William Staughton, whose eldest daughter, Leonora, he married. He studied theology with Dr. Staughton, but the failure of his voice compelled him to delay entrance upon the work of the Christian ministry, and for several years he and Mrs. Lynd, a most efficient helper, conducted a school for young ladies in Baltimore. In January, 1824, Mr. Lynd became pastor of the Navy Yard Baptist church, Washington, D. C. January 1, 1831, he accepted the pastorate of the Sixth Street, now the Ninth Street Baptist church in Cincinnati, Ohio, and he continued in that relation until December, 1845, when he accepted a call to the pastorate of the Second Baptist church in St. Louis, Mo. In 1848, he became president of the Western Baptist Theological Seminary, at Covington, Ky., and subsequently of Georgetown College, Ky. In 1853, he removed to a farm near Lockport, Ill., but a few years afterward he became pastor of the Fourth Baptist church, Chicago, Ill. Subsequently, for a while, he was pastor of the Mt. Auburn Baptist church, Cincinnati, Ohio. About 1863–4, he returned to Lockport, Ill., where he died, June 17, 1876.

Dr. Lynd was a man of great personal worth, and probably did more than any other one man to build up the Baptist cause in Cincinnati and vicinity. In his own church he was a power. He found it a little band of nineteen members, and left it with a membership of about five hundred, having vainly urged it to colonize, saying to his brethren that if they did not di-

vide, the devil would divide them, a task which the latter soon after undertook with considerable success. Dr. Lynd took a prominent part in the controversy growing out of the slavery question, also of Campbellism (wrestling with Alexander Campbell in the columns of "The Millennial Harbinger," conducted by the latter), and standing firmly for missions, when the Miami Association was rent by the anti-mission element. He was a member of the committee which approved and commended "The Psalmist" to the Baptist churches of the country, and he preached the sermon before the Missionary Union in Philadelphia, in 1844.

To Miller's "New Selection of Psalms, Hymns and Spiritual Songs" (1835), Dr. Lynd contributed seven hymns:

"To Jesus now my youthful heart,"

"Another brought through grace, we trust,"

"Once a poor thoughtless child was I,"

"'Wine is a mocker,' so the word,"

"Thy servants, Lord, today,"

"Of Jesus Christ I 'm not ashamed,"

and the following, for use at a convention or an association:

Hail, brethren, while together met,
  Welcome your counsels and your prayers;
May kindred objects love beget,
  And love disperse our anxious cares.

May every heart with thanks abound,
  And courage take from mutual aims;
May Zion's interests dear be found
  To every breast which truth inflames.

Here may the cause of Christ employ
  Our willing hearts and faithful hands;
And all our powers engage with joy
  To break the tempter's fatal bands.

May holy zeal our souls inspire,
And self in noble deeds be lost;
Christ and his cross our bosoms fire,
Glory to God our only boast.

O Lord, thy blessing we implore;
On this alone our hope relies;
Grant us but this, we ask no more,
No richer boon beneath the skies.

JAMES D. KNOWLES.

1798–1838.

Prof. James Davis Knowles was born in Providence, R. I., July 6, 1798. His father having died when he was twelve years of age, he was apprenticed to a printer, and acquired a thorough acquaintance with the various departments of work in a printing-office, and also considerable facility in writing for the press. At the age of twenty-one he became a co-editor of "The Rhode Island American." In March, 1820, he was baptized by Rev. Dr. Gano, pastor of the First Baptist church, Providence, and in the autumn following, having decided to enter upon the work of the Christian ministry, he was licensed by the church, and entered the Theological Seminary in Philadelphia, of which Dr. William Staughton and Rev. Irah Chase were the professors. In January, 1822, the seminary was united with Columbian College, Washington, D. C., and Mr. Knowles followed his instructors thither, and entered the college. Here he not only pursued the studies of his class with such success that he carried off the highest honors at his graduation, in 1824, but he also edited with ability, during his college course, "The Columbian Star," a weekly religious paper. After his graduation he was

made a tutor in the college, but in the autumn of the following year, having received a call to the pastorate of the Second Baptist church in Boston, then vacant by the death of Dr. Baldwin, he removed to Boston, where he was ordained, December 28, 1825.

Here he remained seven years, and then, on account of impaired health, he resigned, and accepted the professorship of Pastoral Duties and Sacred Rhetoric in Newton Theological Institution, to which he had been previously appointed. The change proved to be a favorable one, and with restored health he devoted himself to the duties of his new position with diligence and success, and at length took upon himself the editorship of "The Christian Review."

On his return from a visit to New York, early in May, 1838, he was stricken down by an attack of confluent small-pox, and died May 9, at the age of forty years. His grave is on the Institution grounds, a little in the rear of Sturtevant Hall. In an account of his death, written by his wife, it is stated: "The day before he left home for his last fatal journey, while passing through the grounds to attend public worship, he observed the springing vegetation, and, with lifted hand, repeated with earnest emphasis these lines of Beattie's:

> Shall I be left forgotten in the dust
> When Fate relenting lets the flower revive?
> Shall Nature's voice, to man alone unjust,
> Bid him, though doomed to perish, hope to live?"

The following is a list of Prof. Knowles' publications: "Perils and Safeguards of American Liberty; Address Pronounced on the Fourth of July, at the Second Baptist Meeting House in Boston, at the Religious Celebration of the Anniversary of American Independence, by the Baptist Churches and Societies in Boston," 1828. "Memoirs of Mrs. Ann H. Judson, Late Missionary to Burmah," 1829. "Spirituous Liq-

uors Pernicious and Useless. A Fast Day Sermon Delivered at Boston," 1829. "Importance of Theological Institutions. Address before Newton Theological Institution," 1832. "Memoir of Roger Williams, the Founder of the State of Rhode Island," 1834.

As a hymn writer, Prof. Knowles is known by a single hymn (Psalmist, 939):

O God, though countless worlds of light
Thy power and glory show,
Though round thy throne, above all hight,
Immortal seraphs glow, —

Yet oft to men of ancient time
Thy glorious presence came,
And in Moriah's fane sublime
Thou didst record thy name.

And now, where'er thy saints apart
Are met for praise and prayer,
Wherever sighs a contrite heart,
Thou, gracious God, art there.

With grateful joy thy children rear
This temple, Lord, to thee;
Long may they sing thy praises here,
And here thy beauty see.

Here, Savior, deign thy saints to meet;
With peace their hearts to fill;
And here like Sharon's odors sweet,
May grace divine distil.

Here may thy truth fresh triumphs win;
Eternal Spirit, here,
In many a heart, now dead in sin,
A living temple rear.

ENOCH W. FREEMAN.

1798–1835.

A hymn often sung in prayer-meetings in New England thirty and forty years ago, to the tune "Scots wha hae," commenced

Rouse ye at the Savior's call.

It was written by Rev. Enoch Weston Freeman, a native of Minot, Me., where he was born, December 16, 1798. His early years were spent on his father's farm. Hebron Academy was only a few miles away, and when about eighteen years of age he availed himself of its advantages, distinguishing himself in the institution by his amiable deportment and industrious habits. In 1817, he took charge of a school in Wiscasset. Up to this time he had manifested no personal interest in religion, but in the winter of 1818, a sermon from the text, "Having their conscience seared with a hot iron," led to the abandonment of his former unbelief, and he became an earnest inquirer. He at length found what he sought. Peace then came like a river, and his joy in the Lord was overflowing. He was baptized by Rev. George Ricker, and united with the Baptist church in Minot. Not long after the young convert recognized the need of more ministers, and in answer to what he regarded as a divine call summoning him to the work of preaching the gospel, he commenced a course of study preparatory to a collegiate course, and in 1823. he became a student at Waterville College. During his connection with the college — he was graduated in 1827, — he greatly endeared himself to his instructors and to his fellow students. Having received a license to preach, he exercised his gifts as opportunity offered. A part of his winter vacation, 1826-7, and also of the months of May and June, 1827, he spent by invitation

with the Baptist church in St. John, N. B. November 21, 1827, he was ordained as an evangelist in New Gloucester, and here he preached a few months with gratifying results. June 4, 1828, he was recognized as pastor of the First Baptist church in Lowell, Mass., and here, greatly beloved by his people and throughout the community, he served his Master until his sudden death, Sept. 22, 1835.

In 1829, Mr. Freeman published at Exeter, N. H., a small hymn book entitled "A Selection of Hymns, Including a few Originals, Designed to Aid the Friends of Zion in their Private and Social Worship." In the preface he says: "The work of revival which has been carried forward in this town for more than three years past, and which is still progressing, seems to call for a greater number and a more extensive variety of hymns than is usually found in collections of this kind. At the suggestion, therefore, of a number of my friends here [Lowell], the following selection has been made." In it Mr. Freeman included seven of his own hymns:

"Behold, O Lord, my suffering soul,"

"Have you found the precious Savior?"

"Hither we come, our dearest Lord,"

"When Christ, th' incarnate Son of God,"

"Aid us, O thou Holy Spirit,"

"In thy temple, God, Jehovah,"

and the following hymn, to which reference has already been made, and with which the collection opens:

Rouse ye at the Savior's call,
Sinners, rouse ye, one and all;
Wake, or soon your souls will fall,
Fall in deep despair.
Woe to him who turns away;
Jesus kindly calls to-day,
Come, O sinner, while you may,
Raise your soul in prayer.

Heard ye not the Savior's cry?
"Turn, O turn, why will you die!"
And in keenest agony
Mourn too late your doom!
Haste, for time is rushing on;
Soon the fleeting hour is gone;
The lifted arrow flies anon,
To sink you in the tomb.

By the bleeding Savior's love,
By the joys of heaven above,
Let these words your spirits move;
Quick to Jesus fly!
Come, and save your souls from death,
Haste! escape Jehovah's wrath,
Fly! for life 's a fleeting breath,
Soon, O soon, you 'll die.

ROBERT W. CUSHMAN.

1800–1868.

Rev. Robert W. Cushman, d.d., a distinguished preacher and a well known educator, was born in Woolwich, Maine, April 10, 1800. In the death of his parents, in his early years, he met with an irreparable loss. He received a careful training, however, and when sixteen years of age he accepted Christ as his personal Savior. Having in view the work of the Christian ministry, he entered Columbian College, Washington, D. C., where he was graduated in 1825. In August, 1826, he was ordained as pastor of the Baptist church in Poughkeepsie, N. Y. Here he remained three years. Then he removed to Philadelphia, where he established the "Cushman Collegiate Institute," for the education of young ladies. In 1841, he accepted the pastorate of the Bowdoin Square Baptist church, Boston, a position which he retained six years, attracting large congregations. He then

removed to Washington, D. C., where he established a school for young ladies similar to that with which he was connected in Philadelphia. After a few years he returned to Boston, and became principal of the Mount Vernon Ladies' School. At the same time he supplied the pulpit of the Baptist church in Charlestown. For awhile, also, he gave instruction in sacred rhetoric at Newton Theological Institution. Subsequently he retired to Wakefield, Mass., where he spent the closing years of his life. He died April 7, 1868.

Prof. George H. Whittemore, who listened to Dr. Cushman during his pastorate at Bowdoin Square, and greatly admired him, says: "There was a dignity, impressiveness and elegance about his person, bearing, and diction, which I can never forget, though I cannot recall the matter as well as the manner of his efforts. I remember to have heard very high praise bestowed upon his production 'A Pure Christianity the World's only Hope.' He was an exceedingly sensitive person, and some asperity of temper and speech has at times been ascribed to him, I believe; but this shadow is dashed into the sketch of one whose memory I love and venerate to moderate the ideal and exaggerated glow of his image as I always recall it."

In the "Baptist Harmony" (1834), are three hymns by Dr. Cushman,

"Oh why, ye redeemed, should the breath of the tomb,"

"O thou whose wisdom gives a path,"

and the following:

Lo! on a mount that Burma rears
To greet the morn in eastern skies,
A sable son of Shem appears,
And westward turns his longing eyes.

No sacrifice the man prepares
For gods of stone, or gods of gold;
But, near his heart he fondly bears
A book, in many a careful fold.

That book contains the words of prayer,
And tells of Christ for sinners slain;
But he has no interpreter
To make its mystic pages plain.

But he has heard of holy men
Who yet should come and pour a ray
Upon the soul of the Karen,
And turn his darkness into day.

The tidings spread, "They 're come, they 're come!
They stand on western shores afar!"
With bounding joy he leaves his home,
And hastes the word of life to share.

Before him lies the lengthening plain;
Before him rolls the swelling flood;
And on him falls the ceaseless rain;
And near him tigers thirst for blood.

But tigers' howls affright him not;
The wilderness, the swelling flood,
And falling storms are all forgot;
He hastes to seek the unknown God.

And shall he, with no Bible given
To cheer his path, go home again?
Forbid it, love! forbid it, heaven!
We 'll haste to bless the dark Karen.

To this hymn is appended the following note: "When the deputation from the Karens in the interior of Burma came to the missionaries to inquire if they had, and could give to them, 'the word of the eternal God,' they had in their possession, as an object of religious adoration, a book, which the missionaries, on unfolding, found to be an English Prayer Book."

The first of the three hymns by Dr. Cushman, found in the "Baptist Harmony," was included in Dr. S. S. Cutting's "Hymns for the Vestry" (1841), and Dr. A. D. Gillette's "Hymns for Social Meetings" (1843).

STAUNTON S. BURDETT.

In 1834, Rev. Staunton S. Burdett, pastor of the New Hope Baptist church near Lancaster, South Carolina, published his "Baptist Harmony, being a Selection of Choice Hymns and Spiritual Songs for Social Worship." To this collection Mr. Burdett contributed three hymns of his own (206, 238, 248):

"Sweet day of rest, with pure delight,"

"Saints, obey your Lord's command,"

and the following, entitled "The Mourner Comforted at the Feet of Jesus":

My heart is pierced with anguish,
And darkness reigns within;
O must I ever languish
Beneath this load of sin?
No balsam will relieve me,
No guardian hand receive me,
To calm my anxious fears
And wipe away my tears.

I search the sacred pages,
My sorrow to beguile,
But still my anguish rages,
And mercy hides her smile;
I lift my plea to heaven,
And still am unforgiven;
Heaven's ear repels my cry
And I am left to die.

At Jesus' feet I throw me,
There, there I will remain;
If he no mercy show me,
Yet he shall see my pain;
Perhaps my woes may move him;
With sighs and tears I 'll prove him;
With strong, determined grasp
The precious cross I clasp.

What means this sudden glory,
Sweet as the morning sun?
Come, saints, and hear my story,
Salvation is begun;
Salvation shall be ended,
For mercy has befriended;
The Lord, the Lord has smil'd,
And owned me as his child.

Mine eyes, forget your crying,
Immortal glories shine!
My heart, forget your sighing,
Jesus, the Lord is mine.
My tongue its pæan raises;
Come saints, and join your praises,
Our highest song we 'll bring,
And Jesus crown our King.

Little can now be learned concerning Mr. Burdett's life. It is thought that he was a native of Connecticut. He was married in South Carolina; and was pastor of the New Hope church five or six years. During the greater part of this time he was held in the highest esteem. He was an earnest, eloquent preacher, and easily won friends. Unfavorable reports concerning his Christian character at length brought his pastorate of the New Hope church to an end, and Mr. Burdett removed with his family to Mississippi — Yallabusha County, it is believed — where he continued to preach; but I have been unable to trace him after leaving South Carolina. Dr. H. V. Massey, of Matthews, N. C., who, in 1835, was baptized by Mr. Burdett during his pastorate of the New Hope church, says in a communication from which I gathered most of the above facts, "I always thought him a good man."

CHARLES THURBER.

1803–1886.

Hon. Charles Thurber was born January 2, 1803, in Brookfield, Mass., where his father, Rev. Laban Thurber, was pastor of the Baptist church. When twenty years of age he entered the freshman class in Brown University, and was graduated in 1827, having as classmates Hon. John H. Clifford, Judge Mellen Chamberlain, Ebenezer Thresher, and other men distinguished in public life. His commencement part was a poem entitled "The Fall of Mexico." For four years after his graduation, he was preceptor of Milford Academy. Then, for eight years, he was master of the Latin Grammar School at Worcester, Mass. He now directed his attention to mercantile pursuits, and after twelve years devoted to business in Worcester he retired with a comfortable fortune. During his residence in Worcester he served as County Commissioner four years, and also as a member of the Massachusetts Senate. Upon retiring from business he spent six years in Europe. After his return to this country he made his home in Brooklyn, N. Y. In 1853, he was made a trustee of Brown University. He was a Baptist church member fifty-five years, and closed his life at Nashua, N. H., November 7, 1886, at the ripe age of eighty-four years, honored and beloved by a very wide circle of friends.

Mr. Thurber was a man of literary tastes and acquirements. Frequently he gave expression to his thoughts in verse, and he was a favorite poet on commencement occasions, viz.: at Union College, Denison University, the University of Lewisburg (now Bucknell University), Middletown University, the University of Rochester, Madison University twice, Colby University three times, Brown University many times, and other literary institutions. He also wrote a large

number of songs and hymns for festal occasions and religious gatherings. The following Home Missionary Hymn, written by Mr. Thurber, is from the "Baptist Praise Book" (1872):

From yonder Rocky Mountains,
With summits white and cold;
From California's fountains,
That pour down virgin gold;
From every western prairie,
From every mystic mound,
They call on us to carry
The gospel's joyful sound.

Oh! shall we close our bosoms,
While every breath 's a cry?
While brothers drop like blossoms,
And there forever die?
Oh! Christian, rest not, sleep not,
But pray and toil and fight,
Till those who 're weeping, weep not,
And darkness turns to light.

Then, when enthroned in glory,
With Jesus' ransomed fold,
We tell Love's wondrous story,
Upon our harps of gold,
Each effort that we 're making
Will sweeten heaven's employ,
And every cross we 're taking,
Add rapture to its joy.

JOHN NEWTON BROWN.

1803–1868.

Rev. John Newton Brown, D.D., is now best known in connection with the New Hampshire Declaration of Faith, which has been very extensively adopted by Baptist churches in different parts of the country. Dr. Brown was chairman of the committee

which presented the Declaration, and performed valuable service in its preparation. He was born in New London, Conn., June 29, 1803. When fourteen years of age he was baptized at Hudson, N. Y. Having had his thoughts turned toward the work of the ministry, he entered Hamilton Theological Seminary, and was graduated in 1823. He was ordained at Buffalo, in 1824. A year later he removed to Providence, R. I., to assist Rev. Dr. Gano, pastor of the First Baptist church. In 1827, he became pastor of the Baptist church in Malden, Mass. In 1829, he removed to Exeter, N. H., where he had accepted the pastorate of the Baptist church. In 1838, he became associate professor of theology and pastoral relations in the New Hampton Literary and Theological Institution, at New Hampton, N. H., and discharged the duties of this position until 1845, when he became pastor of the Baptist church in Lexington, Va. On account of ill health he was compelled to withdraw from the pastorate in 1849, and he then became connected with the American Baptist Publication Society as editorial secretary. He was also editor of "The Christian Chronicle" and "The National Baptist." During his residence at Exeter he edited his "Encyclopædia of Religious Knowledge," which was published in Brattleborough, in 1835, and republished in England. He published also "Introduction to the History of Baptist Martyrs," "Life and Times of Simon Menno" (1853), "History of the Baptist Publication Society" (1856), "Descriptive Catalogue of the American Baptist Publication Society" (1861). At the time of his death he was engaged in the preparation of a history of the Baptists. He died at Germantown, Penn., May 14, 1868.

In Freeman's "Selection of Hymns" (1829), Dr Brown has five hymns:

"Unto him, unto him who is able to keep,"

"Welcome, welcome, dearest brothers,"

"Friends for whom a Savior died,"

"Have we all here met again?"

"My friends, the parting hour is come."

There are also three hymns by Dr. Brown in Phineas Stowe's "Ocean Melodies":

"Come sinner! at our Lord's command,"

"And wilt thou stoop, Great God, so low,"

"O Thou! the high and lofty One."

The following hymn by Dr. Brown is found in "The Psalmist" and other collections:

Go, spirit of the sainted dead,
Go to thy longed-for, happy home:
The tears of man are o'er thee shed;
The voice of angels bids thee come.

If life be not in length of days,
In silvered locks and furrowed brow,
But living to the Savior's praise,
How few have lived so long as thou!

Though earth may boast one gem the less,
May not e'en heaven the richer be?
And myriads on thy footsteps press,
To share thy blest eternity.

JOHN M. HEWES.

1803–1883.

A descendant of one of the actors in the Boston Tea Party, Mr. Hewes, was born in Franklin, Mass., July 5, 1803. In early life he was apprenticed to a printer in Boston. Here, at length, he established a printing house of his own, and in this calling he remained until the close of his long business career. He became a Christian in 1840, and united with the

Dudley Baptist church, Roxbury, of which Rev. T. F. Caldicott, D.D., was then pastor. With the exception of a few years in which his membership was with the Tremont Baptist church, he remained a member of the church into whose fellowship he was first received, until his death, which occurred in Boston, November 17, 1883. His pastor for many years, Rev. Henry M. King, D.D., says of Mr. Hewes:

"During all the years since his conversion he presented a blameless life and a warm interest in the church, its worship, its activities, and its prosperity. He was strong in his opposition to wrong and oppression, and an earnest advocate of the antislavery movement. He was clear and intelligent in his apprehension of Christian doctrine, and loved the great truths of the Gospel with an increasing affection. He was very tender in his personal attachments, and deeply sympathetic in his nature, setting a high value on the friendships of life, and living for those whom he loved. His love for the Savior made melody in his heart, and he was able to express it in beautiful hymns of his own composition. His interest in Christian poetry amounted to a beautiful passion, and he always carried about with him copies of brief poems that had won his heart."

Two of Mr. Hewes' hymns are in "The Christian Melodist" (1848), compiled by Rev. J. Banvard, D.D., one commencing

Holy Lord, lend now thine ear (459),

and the following (482):

Dear Savior, hear our prayer,—
We bow before thy throne;
O may we find acceptance there,
And peace before unknown.

Dear Savior, hear our prayer,—
O turn not thou away;
For in temptation's fearful hour
Thou art our only stay.

Dear Savior, hear our prayer,—
No other power but thine
Can fill our souls with heavenly joy,
With rays of light divine.

Dear Savior, hear our prayer,—
On thee alone we call;
O keep our feet in wisdom's way,
That we may never fall.

SARAH B. JUDSON.

1803–1845.

In Urwick's Selection, Dublin, 1829, appeared a fine hymn of four stanzas, without the author's name, commencing

Proclaim the lofty praise
Of him who once was slain,
But now is risen, through endless days
To live and reign.
He lives and reigns on high,
Who bought us with his blood,
Enthroned above the farthest sky,
Our Savior, God.

This hymn was transferred to "The Psalmist" (1843), ascribed to Urwick's Collection. By Dr. Hatfield, the well known hymnologist ("Poets of the Church," p. 713), this hymn is ascribed to Mrs. Sarah B. Judson, but on what grounds I am not informed.

Sarah Boardman Judson, the second wife of Adoniram Judson, and the eldest daughter of Ralph and Abiah Hall, was born in Alstead, N. H., November 4, 1803. Her parents subsequently removed to Danvers, Mass., and then to Salem, Mass., where, in her seventeenth year, she became a member of the First

Baptist church, of which Dr. Lucius Bolles was pastor. The work of Christian missions was prominent in the thoughts of the members of that church. Dr. Bolles, as early as 1812, had organized in Salem a society to aid Dr. Carey in translating and publishing the Scriptures, and the young convert was impressed with a desire to follow Judson and his associates, who, a few years before, had sailed from Salem to engage in missionary work on heathen shores. The way was at length opened; and as the wife of George Dana Boardman, to whom she was married July 4, 1825, she embarked July 19, following, for Calcutta, where they arrived December 13. Here, on account of the Burmese war, they were obliged to remain until March, 1827. They then proceeded to Amherst, shortly after to Maulmain, and later to Tavoy. Meanwhile three children were born to them, of whom only one, George Dana, survived the perils of infancy. Mr. Boardman died at Tavoy, February 11, 1831. "When I first stood by the grave of my husband," wrote Mrs. Boardman, "I thought I must go home with George. But these poor, inquiring and Christian Karens, and the school boys, and the Burmese Christians, would then be left without any one to instruct them; and the poor, stupid Tavoyans would go on in the road to death, with no one to warn them of their danger. How then, oh, how can I go? We shall not be separated long. A few more years, and we shall all meet in yonder blissful world, whither those we love have gone before us."

April 10, 1834, Mrs. Boardman was married to Dr. Judson, whose heroic wife, Ann H. Judson, was laid to rest beneath the hopia tree at Amherst, eight years before. For eleven years Dr. Judson and Sarah Boardman toiled together, and then, her health having failed, with her husband and their elder children, she embarked for London, April 26, 1845. During the first part of the voyage the weather was rough,

and the vessel, having sprung a leak, put in to the Isle of France for repairs. Mrs. Judson had improved so much it was thought that she would be able to continue the voyage with her children, leaving her husband to return to his work in Burma; and it was under these circumstances that she wrote the following memorable lines:

We part on this green islet, love,
Thou for the eastern main,
I for the setting sun, love,
O, when to meet again!

My heart is sad for thee, love,
For lone thy way will be;
And oft thy tears will fall, love,
For thy children and for me.

The music of thy daughter's voice
Thou 'lt miss for many a year;
And the merry shout of thine elder boys
Thou 'lt list in vain to hear.

When we knelt to see our Henry die,
And heard his last, faint moan,
Each wiped the tear from others' eye;
Now each must weep alone.

My tears fall fast for thee, love;
How can I say, Farewell!
But go; thy God be with thee, love,
Thy heart's deep grief to quell.

Yet my spirit clings to thine, love;
Thy soul remains with me,
And oft we 'll hold communion sweet
O'er the dark and distant sea.

And who can paint our mutual joy,
When, all our wanderings o'er,
We both shall clasp our infants three
At home, on Burma's shore!

But higher shall our raptures glow,
On yon celestial plain,
When the loved and parted here below
Meet, ne'er to part again.

Then gird thine armor on, love;
Nor faint thou by the way,
Till Buddh shall fall, and Burma's sons
Shall own Messiah's sway.

But the parting was not to take place. A relapse followed, and July 25, Dr. Judson embarked with his family on the ship Sophia Walker, which was to sail direct for the United States. Mrs Judson again seemed to be recovering, but there came another relapse, and she died on shipboard, in the harbor of St. Helena, September 1, 1845, in the forty-second year of her age, and the twenty-first of her missionary life. She was buried on the island. Dr. Judson says: "In the course of the day a coffin was procured from the shore, in which I placed all that remained of her whom I had so much loved, and after a prayer had been offered by a dear brother minister from the town, the Rev. Mr. Bertram, we proceeded in boats to the shore. There we were met by the colonial chaplain, and accompanied to the burial ground by the adherents and friends of Mr. Bertram, and a large concourse of the inhabitants. They had prepared the grave in a beautiful shady spot, contiguous to the grave of Mrs. Chater, a missionary from Ceylon, who had died in similar circumstances on her passage home. There I saw her safely deposited, and in the language of prayer, which we had often presented together at the throne of grace, I blessed God that her body had attained the repose of the grave, and her spirit the repose of Paradise."

Mrs. Judson early evinced skill in poetical composition. Among other productions written when she was thirteen years of age is a "Versification of David's Lament over Saul and Jonathan," commencing

The beauty of Israel forever is fled,
And low lie the noble and strong;
Ye daughters of music encircle the dead,
And chant the funeral song.

These early lines were amended by the cultivated taste of later years, and in their altered dress appear in Mrs. Judson's "Life." A later poem, entitled "Come Over and Help Us," and written after she had become interested in Christian missions, voices a plea from the heathen world, of which the following is the first stanza,

Ye, on whom the glorious Gospel
Shines with beams serenely bright,
Pity the deluded nations,
Wrapped in shades of dismal night;
Ye, whose bosoms glow with rapture
At the precious hopes they bear;
Ye, who know a Savior's mercy,
Listen to our earnest prayer!

She was deeply affected by the death of Colman, and wrote the "Lines" commencing

'T is the voice of deep sorrow from India's shore;
The flower of our churches is withered, is dead;
The gem that shone brightly will sparkle no more,
And the tears of the Christian profusely are shed.
Two youths of Columbia, with hearts glowing warm,
Embarked on the billows far distant to rove,
To bear to the nations all wrapped in thick gloom,
The lamp of the Gospel — the message of love.
But Wheelock now slumbers beneath the cold wave,
And Colman lies low in the dark, cheerless grave.

Mourn, daughters of India, mourn!
The rays of that star, clear and bright,
That so sweetly on Arracan shone
Are shrouded in black clouds of night,
For Colman is gone!

These "Lines," which found their way into print, fell under the eye of George Dana Boardman, and in this way an acquaintanceship was formed, that ripened into marriage. During her missionary life, Mrs. Judson found little time for poetical composition, but her occasional contributions to our poetical literature bear witness to the rare quality of the gift which she possessed.

LEVI KNEELAND.

1803–1834.

Rev. Levi Kneeland was a native of Masonville, N. Y., and was born November 7, 1803. Converted at the age of fifteen, he united with the Baptist church in Masonville, and when twenty years of age he was licensed to preach. In 1824, he entered Hamilton Literary and Theological Institution, where he remained four years. Having been called to the pastorate of the Baptist church in Packerville, Conn., he was ordained in that place, October 8, 1828. Earnest, devout, wholly consecrated to his work, he labored for the salvation of souls, and during the six years of his ministry, he baptized more than three hundred converts. Greatly lamented, he died at Packerville, August 23, 1834, aged thirty-one years.

In "Select Hymns" (Hartford, 1836) is the following hymn by Mr. Kneeland:

Christian worship — how inviting
Is the social praying band!
Happy concert thrice delighting,
Bound to Canaan's holy land.

See how joyful they assemble
At the consecrated hour!
How they heaven's host resemble
While they God Most High adore!

See them in sweet concert moving,
Each their humble part fulfil!
Bound to love, each other loving,
Thus they do the Savior's will.

Now they bow in adoration
Low before Jehovah's throne,
Giving honor and salvation
To the High and Holy One.

Now they rise in hymns symphonious —
All as one their spirits rise;
Sweep the golden harps harmonious
Strung by seraphs in the skies.

Now they pour out fervent prayer —
Plead the all-atoning blood;
Father, Son and Spirit there;
'T is in truth the house of God.

GEORGE B. IDE.

1804–1872.

Rev. George Barton Ide, D.D., was born in Coventry, Vt., February 17, 1804. His father, Rev. John Ide, was a well known Baptist minister, who early discovered the promise of his son, and aided him in securing a good academic and collegiate education. He was converted in 1824. In 1827, he entered Middlebury College with advanced standing, and was graduated in 1830. During his college course he received a license to preach, and supplied churches in Cornwall, Cambridge, Newport, etc. For awhile after his graduation, he labored as an evangelist in northern Vermont, especially in Derby, Newport, and Passumpsic. In November, 1832, he became pastor of the Baptist church in Brandon, Vt. September 1, 1834, he accepted a call to the pastorate of the First Baptist church in Albany, N. Y. Here he remained a little more than a year only, and then resigned to become pastor of the Federal Street Baptist church (now Clarendon Street), Boston. After a pastorate of a little more than two years, he accepted, in April, 1838, a call to the pastorate of the First Baptist church, Philadelphia, where he remained nearly fifteen years. December 5, 1852, he was called to

Springfield, Mass., where he was the beloved pastor of the First Baptist church, until his death. During this period of nearly twenty years, he received calls to other prominent pulpits, but these were declined; and such was his influence in Springfield, and throughout western Massachusetts, that it is doubtful if elsewhere he could have occupied so commanding a position. He died in Springfield, of heart disease, April 16, 1872.

Dr. Ide was a vigorous and eloquent preacher, and from the beginning of his career large audiences waited upon his ministry. A good illustration of his glowing style is afforded by his volume of discourses, entitled "Bible Pictures." Another volume, entitled "Battle Echoes," is a collection of sermons preached during the stirring events of the civil war. Dr. Ide was also the author of "Green Hollow," a Sunday-school story, which had a wide circulation. In "The Baptist Harp," a collection of hymns for family and social worship, which was published by the American Baptist Publication Society in 1849, are nine hymns, written by Dr. Ide, viz.:

"O when the tear is gushing,"

"Parched by the noontide heat,"

"They all have met in heaven at last,"

"Lord, we early come to meet thee,"

"To the ark away! or perish,"

"Prostrate at Jesus' feet, behold,"

"Son of God, our glorious Head,"

"Through many climes, o'er many lands,"

and the following:

In life's joyous morning, while hope still is bright,
And all thy green pathway is beaming with light,
O come to the Savior, his mercy embrace,
And sweetly surrender thy heart to his grace.

Soon cares and temptations thy steps will attend,
And sorrow's rude tempest may on thee descend,
What arm can sustain thee, what wisdom can guide,
If Christ, the Deliverer, be not at thy side?

His love, if thou seek him, will gird thee with power,
In manhood's stern conflicts, and trial's dark hour,
With rich consolations thy anguish assuage,
When stung by affliction, or sinking with age.

The peace speaking blood, which for sinners he spilt,
Will shield thee in judgment, and cleanse thee from guilt,
His hand shall defend thee from all earthly foes,
And bring thee triumphant to heaven's repose.

Then fly to his bosom, and in it find rest
From all that can torture thy frail, mortal breast;
No storm there can reach thee, no danger assail,
His might is resistless, his truth cannot fail.

Some of these hymns have been transferred to other collections. In "Hymns for Social Meetings," compiled by Rev. A. D. Gillette, D.D., is a hymn (107) by Dr. Ide, commencing

Why fix thy love on shadows? Why
Seek for repose where all must die?

THOMAS U. WALTER.

1804–1887.

Dr. Thomas U. Walter, an eminent American architect, was born in Philadelphia, Penn., September 4, 1804. His taste for architecture was early evinced, and he pursued an elaborate course of instruction, in order thoroughly to fit himself for the profession in which he achieved so much distinction. He entered upon his life work in his native city. In 1831, his plans for the Philadelphia county buildings were accepted, and two years later, his design for Girard

College. This substantial structure, which was fourteen years in building, is not only a monument to the generous founder of the college, but also to the architectural skill of Dr. Walter. The latter's greatest work, however, was in connection with the extension of the Capitol at Washington. In 1851, he submitted plans for the new structure, with its magnificent dome. The plans were accepted, and Dr. Walter was appointed by President Fillmore to take charge of the work. He also designed the east and west wings of the Patent Office, the extension of the building occupied by the Post-office Department, the new Treasury Building, and several government buildings in other places. He was also the architect of the old Chapel at Waterville College, now Colby University. In 1849, Madison University conferred upon Mr. Walter the honorary degree of master of arts. In 1855, Bucknell University conferred upon him the degree of doctor of philosophy, and in 1857, Harvard University conferred upon him the degree of doctor of laws.

In 1829, Dr. Walter became a member of the Spruce Street Baptist church, Philadelphia, and for many years he was clerk of the church, and superintendent of the Sunday-school. On removing to Washington, he united with the E Street Baptist church. After his return to Philadelphia he became a member of the Second Germantown Baptist church, of which subsequently he was made a deacon. Later, he united with the Memorial Baptist church in Philadelphia. Of this church also he was made a deacon.

In the "Baptist Harp," published by the American Baptist Publication Society, in 1849, is the following hymn (414) by Dr. Walter, entitled "Go to Jesus."

Desponding soul, O cease thy wo;
Dry up thy tears, to Jesus go,
In faith's appointed way;
Let not thy unbelieving fears
Still hold thee back — thy Savior hears —
From him no longer stay.

No works of thine can e'er impart
A balm to heal thy wounded heart,
Or solid comfort give;
Turn, then, to him who freely gave
His precious blood thy soul to save;
E'en now he bids thee live.

Helpless and lost, to Jesus fly!
His power and love are ever nigh
To those who seek his face;
Thy deepest guilt on him was laid,
He bore thy sins, thy ransom paid;
O haste to share his grace.

Dr. Walter died in Philadelphia, October 30, 1887. At the time of his death he was president of the American Institute of Architects.

STEPHEN P. HILL.

1806–1884.

Rev. Stephen P. Hill was born in Salem, Mass., April 17, 1806. His parents were Unitarians, and he received his early training under Unitarian influences; but a sermon preached by Rev. Joseph Grafton, of Newton, which he heard when fourteen years of age, led to his conversion, and he was baptized in June, 1821, by Rev. Dr. Lucius Bolles, pastor of the First Baptist church in Salem. Two years later he began to preach, and that he might fit himself for the work of the Christian ministry, he entered Waterville College in 1825. Here he remained two years, and then became a student in Brown University, where he was graduated in 1829. His theological course he took at Newton, graduating in 1832. Having received a call to the pastorate of the First Baptist church in Haver-

hill, Mass., he was ordained in Haverhill, October 2, 1832. On account of a pulmonary complaint, he was compelled, in the winter of 1833–4, to withdraw to a milder climate. During this time he supplied the pulpit of the Baptist church in Georgetown, S. C. He then accepted a call to the pastorate of the First Baptist church in Baltimore, Md., where he remained seventeen years, and was instrumental in greatly strengthening the church. He then removed to Washington, D. C., and became pastor of the First Baptist church, where also his labors were crowned with success. Closing his Washington pastorate in 1861, he continued his residence there, and supplied feeble churches in and around the city, interesting himself especially in the welfare of the colored churches. He died in Washington, September 15, 1884.

Dr. Hill was the author of several prize monographs. In 1839, he delivered before the literary societies of Brown University a poem entitled "The Unlimited Progression of Mind." The same year he delivered a poem on "The Triumphs of the Gospel," before the Knowles Rhetorical Society of Newton Theological Institution. In 1859, he delivered a poem on "The Problems of Truth," before the literary societies of Madison University. He was the author, also, of a number of minor poems published in newspapers and periodicals. Much attention he gave to hymnology In 1836, during his Baltimore pastorate, he compiled a hymn book entitled "Christian Melodies," a collection of six hundred and fifty-five hymns, of which twenty-six were written by himself. Hymn 820 in "The Psalmist,"

Come, saints, adore your Savior, God,

is a part of hymn 322 in this collection, commencing

Great King of kings and Lord of lords.

The following hymn by Dr. Hill, entitled "Gratitude at the Cross," is taken from the "Christian Melodies."

My soul! the Lord adore,
Thy dear Redeemer love,
Before his cross, thy sorrows pour,
And fix thy hopes above.

My soul! the Lord adore,
Thy suffering Savior see;
Remember all the griefs he bore,
And bore from love to thee.

In childhood's early morn
He was thy faithful friend;
He loved thee when a wretch forlorn,
And loves thee to the end.

Terrors hung o'er thy path,
Deep gloom was round thee thrown;
When to redeem thy life from wrath,
He freely gave his own.

Oh! the sharp piercing smart!
When long death's arrows stood,
And quivering in his sacred heart,
They drank his richest blood.

Oh! miracle of love!
That such a life as mine
Should by that death be raised to prove
Enjoyments so divine.

Dear Savior! on thy breast
My tears shall ever roll;
And thou, with gratitude imprest,
Still bless the Lord, my soul!

CAROLINE T. DAYTON.

1806–1879.

Mrs. Dayton, a daughter of John and Lydia Erving, was born in Concord, Mass., August 5, 1806. Her father removed to Hartford, Conn., when she was but a child, and with the exception of a brief residence in Worcester, Mass., Hartford continued to be her home until her death. For many years her membership was with the First Baptist church in Hartford, but subsequently she became a member of the South Baptist church. She was an earnest, sincere Christian, and her life was one of sacrifice, toil and devotion. Almost her last words were, "I trust in my Savior." She died in Hartford, May 30, 1879, after a long and painful illness.

Two hymns, written by Mrs. Dayton before her marriage,

"Send, O send, the glorious Gospel,"

"This is thine earthly temple, Lord,"

are found in "Select Hymns" (Hartford, 1836). She was also a frequent contributor to the Christian Secretary, Watchman and Reflector, New York Recorder, and other religious journals. The following hymn, written by Mrs. Dayton in 1840, and entitled "Faint, yet Pursuing," was first published in the Christian Secretary:

Look above — the skies are clearing
Higher up the Christian way,
And the promised land is nearer,
And the peace of heavenly day.
Darkest clouds may gather o'er thee,
Angry waves and billows roll,
Still a light will shine before thee,
To illume thy trusting soul.

Look away from earthly pleasures,
To those streams that never dry,
Look above to heavenly treasures,
Up to mansions in the sky.

Earth's false treasures will deceive you,
All her tempting charms decay,
Her polluted streams will grieve you,
And her friendship flee away.

Look above, when snares beset thee,
And when dangers thick abound,
There is one who 'll ne'er forget thee,
Who the friend of sinners found.
Higher up, the fields are vernal,
Blooming on in heavenly love,
Joys immortal and eternal
Near the paradise above.

Look above when sorrows pain thee,
In affliction's darkest way,
There is one who can sustain thee,
Give thee strength unto thy day.
Higher up, the clouds are parted,
And the joyous sun appears,
Balm to heal the broken-hearted,
And a hand to wipe thy tears.

When some silken cord is broken,
When thy dearest comforts die,
Look above, some cheering token
Beams upon thee from on high;
Higher up, the way of glory,
Up the steep of Zion's hill
Bethlehem's star will go before thee,
And thy soul shall fear no ill.

Christian, faint not, ne'er grow weary,
Still pursue the narrow way;
Though it oft be rugged — dreary,
It will end in blessed day.
Look above, to crowns of brightness,
Heavenly mansions for the blest,
Spotless robes of pearly whiteness,
To the faithful pilgrim's rest.

JOHN DOWLING.

1807–1878.

Pavensey, Sussex, England, was the early home of Dr. Dowling, and here he was born, May 12, 1807. Having removed to London, he united with the Eagle Street Baptist church, when he was seventeen years of age. From childhood, he had evinced a great fondness for books, and so rapid was his advancement in his studies, that, when nineteen years old he received an appointment as tutor in the Latin language and literature at a classical institute in London. Two years later he became instructor in Hebrew, Greek, Latin and French in the Buckinghamshire Classical Institute. At length, in 1829, he established a classical boarding-school in Oxfordshire, near Oxford, which he continued until 1832, when, with his family, he turned his face toward the new world. It was his purpose in coming to the United States to engage in the work of the Christian ministry, and November 14, 1832, he was ordained pastor of the Baptist church in Catskill, N. Y. In 1834, he became pastor of the Second Baptist church in Newport, R. I. Two years later, he accepted a call to the pastorate of a church worshiping in Gothic Masonic Hall, New York. He was also for several years pastor of the Broadway church in Hope Chapel. Then he went to Providence, R. I., where he was pastor of the Pine Street Baptist church. In 1844, he became pastor of the Berean Baptist church, Bedford Street, New York. In 1852, he accepted a call to Philadelphia, but returned to the Berean church in 1856. His second pastorate with this church continued twelve years. He subsequently was pastor of the South Baptist church in Newark, N. J., and the South Baptist church in New York city. He received the degree of doctor of divinity from Transylvania University in 1846. His death occurred at Middletown, N. Y., July 4, 1878.

Dr. Dowling was a man of strong intellect and large heart, and his preaching was in demonstration of the Spirit, and of power. His literary activity was great. While in England he published several school books. His published works in the United States are "Exposition of the Prophecies" (1840), "Defence of the Protestant Scriptures" (1843), "History of Romanism" (1845), "Power of Illustration," "Nights and Mornings," "Judson Offering," and numerous pamphlets and minor publications. He also edited Noel's work on "Baptism," the works of Lorenzo Dow, Conyer's "Middleton on the Conformity of Popery and Paganism," "Memoirs of the Missionary Jacob Thomes," and a translation from the French of Dr. Cote's work on "Romanism."

In 1849, he published "A New Collection of Hymns, Designed Especially for use in Conference and Prayer Meetings, and Family Worship." Seven hymns in the collection were written by Dr. Dowling himself, viz.:

"Come, Lord, dwell in my bosom,"

"The weary dove in search of rest,"

"O, my soul is cast down,"

"A weak and weary dove, with drooping wing,"

"Welcome, thrice happy hour, in which,"

"Go to the mercy seat,"

and the following hymn (46), entitled the "Church's Welcome to the Young Convert," which has found a place in other collections:

Children of Zion! what harp-notes are stealing
So soft o'er our senses, so soothingly sweet?
'T is the music of angels, their raptures revealing,
That you have been brought to the Holy One's feet.
Children of Zion! we join in their welcome,
'T is sweet to lie low at that blessèd retreat.

Children of Zion! no longer in sadness
Refrain from the feast that your Savior hath given;
Come, taste of the cup of salvation with gladness,
And think of the banquet still sweeter in heaven.
Children of Zion! our hearts bid you welcome
To the church of the ransomed, the kingdom of heaven.

Children of Zion! we joyfully hail you
Who 've entered the sheepfold through Jesus, the door;
While pilgrims on earth, though the foe may assail you,
Press forward, and soon will the conflict be o'er.
Children of Zion! O, welcome, thrice welcome!
Till we meet, the foe shall oppress you no more.

NATHAN BROWN.

1807–1886.

This poet-missionary, Rev. Nathan Brown, D.D., was born in New Ipswich, N. H., June 22, 1807. His father, Nathan Brown, and his grandfather, Josiah Brown, were Baptist deacons, and both were greatly esteemed for their piety and usefulness. Dr. Brown received religious impressions at an early age, and when nine years old he was baptized, and united with the Baptist church. Entering Williams College, he was graduated in 1827, with the highest honors of his class. After his graduation, he was engaged for a while in teaching, and in 1831, he became editor of the Vermont Telegraph. But he had received a call to missionary service, and after a short term of study at the Theological Institution at Newton Center, Mass., he was ordained at Rutland, Vt., August 15, 1831; and December 22, 1832, he sailed for Burma, in the ship Corvo. After a long and stormy passage he arrived at Maulmain, with his wife and child, June 6, 1833. He remained at Maulmain about two years, and then was appointed to open a new mission at

Assam. He commenced his work March, 1836, at Sadiya, in the northeastern part of the Assamese kingdom. In 1839, he removed to Jaipur, and in 1841, to Sibsagor. His chief work was the translation of the Scriptures, and he completed the translation of the New Testament in 1848. In 1855, worn out by his long labors, "a wreck in body and mind," he returned to the United States. In 1859, on account of a difference in opinion as to missionary policy, Dr. Brown, who had meanwhile recovered his health, dissolved his connection with the Missionary Union. For many years following he was editor of the American Baptist, and was also engaged in advocating the claims of the Free Mission Society. In 1872, the American Baptist Missionary Union voted to take the work of the Free Mission Society in Japan, and Dr. Brown returned to the service of the Union, and was sent to the Japanese mission. He reached Yokohama February 7, 1873, and at once entered upon his work. Having acquired the language, he commenced the translation of the Scriptures into the Japanese language, and completed the New Testament in 1879. His was the first complete New Testament published in Japanese. He continued his work with untiring energy and interest, and died at his home in Yokohama, January 1, 1886.

While in Williams College, during the latter part of 1826, or in the early part of 1827, Dr. Brown wrote "The Missionary's Call." After Dr. Brown's death, Bishop W. L. Harris, of the Methodist Episcopal Church, sent to the Christian Advocate a note, in which he referred to this poem. "It was my good fortune, while in Japan, in 1873," he said, "to make the acquaintance of this devoted man, and no one received me more cordially, or manifested a deeper interest in the missionary work of our own church than did he. During one of our interviews, I accidentally mentioned a piece of poetry on the subject of

missions which had often touched and melted my heart as I read it, and to my great delight I learned from him that he was its author. He then gave me a copy of the poetry, as last revised by him, and believing that others, as well as myself, will read it with interest, I subjoin a copy for publication." It is this copy that follows:

My soul is not at rest. There comes a strange
And secret whisper to my spirit, like
A dream of night, that tells me I am on
Enchanted ground. Why live I here? The vows
Of God are on me, and I may not stop
To play with shadows, or pluck earthly flowers,
Till I my work have done, and rendered up
Account. The voice of my departed Lord:
"Go, teach all nations," from the eastern world
Comes on the night air, and awakes my ear.

And I will go. I may no longer doubt
To give up friends, and home, and idol hopes,
And every tender tie that binds my heart
To thee, my country! Why should I regard
Earth's little store of borrowed sweets? I sure
Have had enough of bitter in my cup
To show that never was it his design,
Who placed me here, that I should live in ease,
Or drink at pleasure's fountain. Henceforth, then,
It matters not if storm or sunshine be
My earthly lot, bitter or sweet my cup;
I only pray, God fit me for the work;
God make me holy, and my spirit nerve
For the stern hour of strife. Let me but know
There is an Arm unseen that holds me up,
An Eye that kindly watches all my path,
Till I my weary pilgrimage have done;
Let me but know I have a Friend that waits
To welcome me to glory, and I joy
To tread the dark and death-fraught wilderness.

And when I come to stretch me for the last,
In unattended agony beneath
The cocoa's shade, or lift my dying eyes
From Afric's burning sand, it will be sweet

That I have toiled for other worlds than this.
I know I shall feel happier than to die
On softer bed. And if I should reach heaven —
If one that hath so deeply, darkly sinned —
If one whom ruin and revolt have held
With such a fearful grasp — if one for whom
Satan hath struggled as he hath for me —
Should ever reach that blessèd shore, O how
This heart will glow with gratitude and love!
And through the ages of eternal years,
Thus saved, my spirit never shall repent
That toil and suffering once were mine below.

In an address at Dr. Brown's funeral, Rev. A. A. Bennett said that Dr. Brown told him these lines, when first written, "were sent to the Missionary Magazine for insertion, he having determined to consider their acceptance or rejection as a token from God of his duty either to offer himself as a missionary, or to refrain from so doing." They were not accepted, and so he engaged in teaching.

In a slightly altered form this poem has appeared as a chant in some hymn books, both in this country and in England.

During his residence in Burma, Dr. Brown wrote a number of hymns, mostly translations of well known hymns in his own tongue, such as

"Guide me, O thou great Jehovah,"

"The day is past and gone,"

"Who are these in bright array,"

"There is a happy land."

Rev. Melvin Jameson, D.D., of Bassein, says: "I doubt if there will ever be a hymn book published for Burman Christians that will not contain several of Nathan Brown's hymns, which are great favorites with the native Christians, as the English originals are with English-speaking Christians." Dr. Brown also wrote hymns in the Assamese and Japanese languages.

ABRAM D. GILLETTE.

1807–1882.

Rev. Abram D. Gillette, d.d., was born in Cambridge, Washington County, N. Y., September 8, 1807. His father died when he was eleven years of age, and a few months after he entered the service of Major Calvin Jillson, a tanner in Hartford, who subsequently removed to West Granville. While living here, the tanner's clerk, thirsting for an education, availed himself of the advantages of a very flourishing academy. In early life he had become interested in the religion of Christ, and when fourteen years of age it was his purpose, God helping him, to preach the Gospel. It was not until May, 1827, however, that he was baptized, and united with the Baptist church. Soon after he was appointed teacher of a village school, and in the following year his gifts having been recognized by the church he received a license to preach. His desire for a collegiate education led him to Madison University, Hamilton, N. Y., where for a while he supported himself by teaching. But ere long he was compelled to relinquish his studies on account of a disease of the eyes. He then accepted a position as Bible colporteur. Subsequently he was invited to supply the Baptist church in Schenectady. Receiving a call to the pastorate of this little flock, he was ordained September 29, 1831. During the first year of his labors the membership of the church was doubled. Later it became necessary to enlarge the house of worship, and when he left the church at the close of 1834, the sixty members had increased to six hundred.

He now became pastor of the Fifth Baptist church in Philadelphia. With this church he remained until 1838. Shortly after he was called to the pastorate of the newly organized Eleventh Baptist church in the same city. As heretofore, large accessions were the

result of his earnest labors. With this church Dr. Gillette remained until 1852, baptizing four hundred and eighty-eight, and receiving by letter five hundred and seventy-two. It was at Dr. Gillette's house in Philadelphia that Dr. Judson, during his visit to that city in 1851, met Miss Emily Chubbuck (Fanny Forester), who afterward became his wife.

Dr. Gillette left Philadelphia to take the pastorate of the Broadway Baptist church in New York, now the Calvary church. With this church he remained, working wisely and efficiently, until December 22, 1863. January 17, 1864, he entered upon his duties as pastor of the First Baptist church in Washington, D. C. Here, as elsewhere, large congregations greeted him during his pastorate, which ended April 14, 1869. Impaired health led to his resignation, and he went abroad to recruit. Returning to the United States in 1870, he assumed the pastoral charge of the Gethsemane Baptist church, Brooklyn, N. Y., in September. Later he served the Baptist church in Sing Sing. At the May meetings at Saratoga in 1880, he was stricken with paralysis, and after a succession of partial recoveries and relapses he entered into rest August 24, 1882.

Few men in the denomination have been more beloved than Dr. Gillette. "He never grew old," says Dr. R. S. MacArthur. His genial, kindly manner won for him an entrance to all hearts, and the friends he made he never lost; and so, with many tokens of the divine favor, he fulfilled the ministry which he had received from the Lord Jesus Christ.

During his residence in Philadelphia, Dr. Gillette arranged and edited the minutes of the Philadelphia Baptist Association from its organization in 1707, to 1807, — a most valuable contribution to American Baptist history. In 1843, he published a small hymn book entitled "Hymns for Social Meetings." Of its two hundred and one hymns, twelve were written by

Dr. Gillette. One of these is the following missionary hymn:

Far off beyond the sea, I love
To see the Gospel heralds go,
Bearing the news from heaven above,
Which Jesus brought to earth below.

May skies above them shine serene,
May earth beneath them fruitful be,
May plants of Eden, fresh and green,
Bloom and regale their pious way.

Him may they preach, who wont to stray,
By power oppressed, and mocked by pride,
A pilgrim on the world's highway, —
My Lord, the Lamb, the Crucified.

On heralds, on, and as of old
The Baptist cleared his Master's way,
May you demolish sin's stronghold,
And turn its darkness into day.

May you in preaching wake the strain
Of triumph over sin and death;
Say: Lo! the Savior comes to reign;
O, preach him in your dying breath.

WILLIAM HAGUE.

1808–1887.

For many years Rev. William Hague, D.D., was a prominent figure in the American Baptist pulpit. He was born in Pelham, Westchester County, New York, January 4, 1808. In an interesting sketch of Old Pelham and New Rochelle, in the Magazine of American History, August, 1882, and reprinted in his "Life Notes," Dr. Hague refers to a visit he had recently made to the home of his childhood. Turning toward

the church burial-ground, he sought the grave of his grandparents. "Long slumbering memories were awakened, roused first of all by the sight of the marble that marked the grave of my grandmother, — Sarah Pell, widow of Captain William Bayley, — whose funeral service, ministered in the churchyard by her aged relative, the rector, Rev. Theodosius Bartow, I had attended, with a large family gathering, in the month of March, 1819, being then eleven years of age. The form of the venerable clergyman, in his official robes, at the grave, his bald head uncovered, despite the chill of a heavy snowfall, is vividly remembered now as if it had figured in a scene of yesterday." Here, at Old Pelham, Dr. Hague remained until 1814, when the family removed to New York city. There his school-life commenced, including the preparation for Columbia College. In this way eight years were passed. Afterward he spent a year on a farm, followed by a four months' visit to England. He then entered Hamilton College, and was admitted to the third term of the sophomore year, for which he had made the needful preparation. Here he was graduated in 1826. He then entered Newton Theological Institution, which had recently been established at Newton Center, Mass.

"My conversion," he says in a private note, "dates back to June, 1823, under the ministry of Rev. Dr. Elting, pastor of the Dutch Reformed church, Paramus, N. J., during the interval between academy and college life. In this connection, a certain Sunday in June is recalled, when the text of Dr. Elting's sermon was John xv. 22; 'If I had not come,' etc. On that day, before the sunset, the reality of my union with Christ, in an act of self-surrendering faith, was clear; thence, too, the reality of my union with the whole spiritual *ecclesia*, recognized by him as a unity. Thus entering college, I joined the Theological Society, and entered upon Christian work, but was not baptized

until the end of my junior year, after having made the church question a special Greek Testament study. On the first Sunday of June, 1825, in the eighteenth year of my age, I was baptized by Dr. Spencer H. Cone, pastor of the Oliver Street Baptist church, New York."

Dr. Hague was graduated at Newton Theological Institution in 1829, and October 20, he was ordained pastor of the Second Baptist church in Utica, N. Y. Here he remained a little more than a year, when he accepted a call to the pastorate of the First Baptist church in Boston. The installation occurred February 3, 1831, Dr. Wayland preaching the sermon. He closed his labors with this church in June, 1837, and July 12, following, he was installed as pastor of the First Baptist church in Providence, R. I. At the second centennial of this church, which occurred November 7, 1839, Dr. Hague preached a memorial discourse, which was published. August 20, 1840, he resigned, and returned to Boston as the pastor of the Federal Street Baptist church. Dr. Hague's subsequent pastorates were at Jamaica Plain, Mass., Newark, N. J., Albany, New York city, N. Y., Chicago, Ill., Orange, N. J., and Wollaston, Mass. From the active pastorate of the Wollaston church he retired several years before his death, which occurred suddenly in front of Tremont Temple, Boston, August 1, 1887. Impressive funeral services were held in Tremont Temple on the following Thursday, and were attended by a large concourse of people.

Brown University, of which Dr. Hague was a trustee from 1837, until his death, conferred upon him the degree of doctor of divinity in 1849, and from Harvard University he received the same degree in 1863. His published works, aside from many occasional sermons and addresses, were "The Baptist Church Transplanted from the Old World to the New" (1846); "Guide to Conversation on the Gospel of John";

"Review of Drs. Fuller and Wayland on Slavery"; "Christianity and Statesmanship" (1855); "Home Life," a series of lectures on family duties and relations (1855), and "Life Notes, or Fifty Years' Outlook" (1887).

In Dr. S. S. Cutting's "Hymns for the Vestry and the Fireside" is a hymn written by Dr. Hague. It is the only hymn he ever published, and probably the only hymn he ever wrote. The title is "Divine Pleadings":

Hark! sinner, hark! God speaks to thee:
How shall I let thee go?
How shall I thy destruction see,
And all thine anguish know?

Sinner, how shall I give thee up?
I 've loved thee as a child;
Yet of thy sins, thou fill'st the cup,
As if with passion wild.

Sinner, how shall I let thee go?
My heart doth yearn for thee.
Yet thou dost love transgression so,
Thou wilt not turn to me.

O sinner, stop! pause in thy path, —
Pause! ere it be too late;
And now, while I hold back my wrath,
Escape thy threat'ning fate.

But if thou wilt not, then I must
Forever let thee go;
And that I am both kind and just,
The universe shall know.

Samuel F. Smith, D.D.

SAMUEL F. SMITH.

1808 ——.

In the front rank of American hymn writers Rev. Samuel Francis Smith, D.D., has long had a place. He was born in Boston, October 21, 1808, and received his classical training at the Boston Latin School. In 1825, he entered Harvard College, where he was a classmate of Oliver Wendell Holmes. Having completed his collegiate studies with the class of 1829, he entered upon a course of theological study at Andover Theological Seminary, and was graduated in 1832. For a year and a half subsequent to his graduation he was employed as editor of the Baptist Missionary Magazine. Having accepted a call to the pastorate of the Baptist church in Waterville, Me., he was ordained February 12, 1834, and for eight years he was the beloved pastor of this people. During this time he also performed the duties of the professorship of modern languages in Waterville College, now Colby University. In 1842, having received a call to the pastorate of the First Baptist church in Newton, Mass., he removed to Newton Center, which has since been his home. In 1854, he resigned his pastorate in order to devote himself to the editorship of the publications of the American Baptist Missionary Union, and to other literary work.

From 1842, to 1848, Dr. Smith edited the Christian Review. With the assistance of Dr. Baron Stow he compiled "The Psalmist," a hymn book of great excellence, published in 1843, and long in use in Baptist churches. This was followed in 1844, with a book for conference meetings and family worship, entitled "The Social Psalmist." In the same year he published a volume entitled "Lyric Gems." In 1848, appeared his "Life of Rev. Joseph Grafton." He also edited several volumes for D. Lothrop & Co., among them

"Rock of Ages" (1866). In recent years he has published "Missionary Sketches" (1879), "History of Newton, Mass." (1880), and "Rambles in Mission Fields" (1884), the last being an account of a visit in 1880, to various mission fields in Asia and Europe. In 1853, Colby University, then Waterville College, conferred upon him the honorary degree of doctor of divinity.

Dr. Smith has written about one hundred hymns. Of these many were composed for special occasions, such as dedications, ordinations, etc. Twenty-seven are to be found in the "Psalmist," and others, with many from the "Psalmist," are found in later collections. While at Andover, he wrote a lyric, which, as abridged and altered by Mr. Thomas Hastings for his "Spiritual Songs," has been extensively used, commencing

Today the Savior calls.

The hymn was suggested by a line in Schiller's "Maria Stuart,"

Schwarz hängt der Himmel über diesem Land.

Another hymn, which he wrote while in the Seminary at Andover, is his

Yes, my native land, I love thee.

It had no reference to any special occasion, as might be inferred. The writer, on a Sabbath evening, had been reading Horne's "Letters on Missions," and full of the enthusiasm which the book awakened, he wrote the hymn. It was the sincere expression of the author's feelings, for, as is well known, had not circumstances prevented, he would have devoted his life to service in the foreign field. He has been well represented there, however, by his son, D. A. W. Smith, D.D., long connected with the work of the American Baptist Missionary Union in Burma, and now president of the Theological Seminary at Rangoon. This hymn,

shortly after it was written, was published in the "Christian Watchman," and still later by itself, with music by Benjamin Holt, Esq., of Boston. It was first sung in Boston at the designation to mission work in Burma, of Rev. John Taylor Jones, afterward missionary in Siam. It has been used on many similar occasions since. Dr. J. Perkins, missionary of the American Board of Commissions for Foreign Missions, whose work among the Nestorians of Persia is so well known, had this hymn printed on the cards which he presented to his friends before leaving this country. At the meeting of the American Baptist Missionary Union at Asbury Park, N. J., in 1886, Dr. Edward Judson, president of the Union, in an address recited it most impressively, and added that this hymn was dear to his honored father.

The hymn ("The Psalmist," 953)

Spirit of peace and holiness,

was written for the installation of Rev. Baron Stow as pastor of the Baldwin Place Baptist church, Boston, in November, 1832.

Planted in Christ, the living vine,

was written for the public services at the organization of a new church in Boscawen, N. H.

The morning light is breaking,

took its place in the hymnology of the church in this way. Lowell Mason and Thomas Hastings were preparing their "Spiritual Songs," and Dr. Smith placed this hymn, with other hymns of his composition, in their hands. It soon came to be a favorite in missionary meetings and anniversary gatherings, and since then, in various collections, it has been sung round the world. Among these languages are the Karen, Burman, Telugu, Siamese, Italian, Portuguese, Spanish, Swedish and Chinese. Dr. Thoburn, of Calcutta, says that a Mohammedan boy's school, in Luck-

now, had the first lines of this hymn emblazoned in gilt letters on a banner which they carried on a festival occasion. Those who were present at the meetings of the American Baptist Missionary Union at Minneapolis, in 1887, will never forget the scene, as at the close of one of the sessions, by request of the president, Dr. Smith, now eighty years of age, came forward, and read this hymn, which was then sung by the vast congregation.

Dr. Smith's well known hymn,

My country, 't is of thee,

also grew out of his intimacy with Lowell Mason. While Dr. Smith was a student at Andover, Mr. William C. Woodbridge returned from Germany, bringing with him a large number of German hymn books, with music, which he put into the hands of Mr. Mason. Mr. Mason brought them to Mr. Smith, saying, "You can read these books, but I cannot tell what is in them." The music of one of the hymns pleased Dr. Smith, and he dashed off the words of this hymn, without any expectation that it would ever become a favorite with anybody, much less a national hymn. He gave the hymn to Mr. Mason, and it was first sung at a Fourth of July Sunday-school celebration in Park Street church, Boston, in 1832. It soon became popular in children's celebrations, patriotic meetings, thanksgivings, and having come into general use in this country, it has traveled round the globe, and is everywhere known as the American national hymn. In May, 1887, Dr. Smith visited the Board of Trade in Chicago, and while sitting in the gallery he was pointed out to some of the members, and soon became the center of considerable notice. All at once the trading on the floor ceased, and from the wheat pit came the familiar words

My country, 't is of thee.

After two stanzas had been sung, Dr. Smith rose and bowed. Then a rousing cheer was given by those on the floor, to which Dr. Smith was now escorted by the secretary of the Board. The members flocked around him and grasped his hand. Then they opened a passage through the crowd, and led him into the wheat pit, where they took off their hats, and sung the rest of the hymn.

Softly fades the twilight ray,

another of Dr. Smith's hymns, is a great favorite, and has found its way into many collections.

As flows the rapid river,

was a special favorite with the late Dr. Sharp, of Boston, who often read it at his Sunday services. The following hymn ("The Psalmist," 892) is not so well known as Dr. Smith's other missionary hymns, but it is worthy of a place in any collection of Christian song:

Onward speed thy conquering flight;
Angel, onward speed;
Cast abroad thy radiant light,
Bid the shades recede;
Tread the idols in the dust,
Heathen fanes destroy,
Spread the gospel's holy trust,
Spread the gospel's joy.

Onward speed thy conquering flight;
Angel, onward haste;
Quickly on each mountain's height
Be thy standard placed;
Let thy blissful tidings float
Far o'er vale and hill,
Till the sweetly echoing note
Every bosom thrill.

Onward speed thy conquering flight;
Angel, onward fly;
Long has been the reign of night;
Bring the morning nigh;

'T is to thee the heathen lift
Their imploring wail;
Bear them heaven's holy gift
Ere their courage fail.

Onward speed thy conquering flight;
Angel, onward speed;
Morning bursts upon our sight —
'T is the time decreed;
Jesus now his kingdom takes,
Thrones and empires fall,
And the joyous song awakes,
"God is all in all."

LEONARD MARSHALL.

1809 ——.

This veteran in musical circles in Boston was born in Hudson, N. H., May 3, 1809. In early life, he evinced great fondness for music, and availed himself of every opportunity to obtain musical instruction. Having obtained a violincello, he was wont to continue his practice until two and three o'clock in the morning, evoking not unfrequently from his mother the inquiry, "Are you not going to bed tonight, my son?" In 1835, he made his way to Boston, where he became a pupil of Prof. John Paddon, of London, who pronounced his voice a superior tenor, and with whom he remained for a long time. He was also a pupil of Charles Zeuner, who was considered the best and most original harmonist in the United States. About the year 1844, he was appointed the first tenor soloist of the Handel and Haydn Society, and for six years he sung for the society the principal tenor solos. For twenty-one years, commencing in 1836, he had charge of the music, and sang the tenor in the quartette at the Twelfth Congregational church, Boston.

Afterward, for ten years, he was engaged at Tremont Temple, as conductor of the chorus choir. Still later, he furnished the music at the Bowdoin Square Baptist church three years, Charles Street Baptist church five years, Harvard Street Baptist church five years, and for a lesser period at other churches in Boston. For many years he conducted musical conventions and associations, and sang in concerts in all of the New England states. Much of his time during his residence in Boston has been devoted to teaching. He is the author of many popular songs, including "Don't Give up the Ship," and "The Mountaineer." He has also edited thirteen church music books. The words of an Easter hymn, commencing

Jesus Christ, our precious Savior,

were written by Mr. Marshall; also the following hymn:

Ever gracious, loving Savior,
Come and bless us from on high;
Give to us thy living water,
May we drink and never die.
Blesséd Savior,
To thy presence we would fly.

We no refuge have but Jesus,
Who the soul from death can save;
He from every danger frees us,
And redeems us from the grave;
Blesséd Jesus,
Life and peace in thee we have.

Vain are all our human labors
Until thou thine aid bestow;
But thou waitest to be gracious,
All our weakness thou dost know;
Blesséd Jesus,
Help and mercy to us show.

ROBERT TURNBULL.

1809–1877.

The Baptists of Connecticut will long have occasion to remember Rev. Robert Turnbull, D.D. He was born in Whiteburn, Linlithgowshire, Scotland, September 10, 1809. His home training he received at the University of Glasgow. Subsequently he attended the theological lectures of Dr. Chalmers, at Edinburgh. It was while he was pursuing his theological studies that he became a Baptist. For a year and a half, on the completion of his course, he preached in Westmancotte, Worcestershire, England. In 1833, when he was twenty-four years of age, he came to the United States, and accepted the pastorate of the Second Baptist church in Danbury, Conn. Two years later he became pastor of the First Baptist church in Detroit, Mich. Here he remained two years, and then returned to Connecticut, where he settled as pastor of the South Baptist church in Hartford. In 1839, he accepted a call to the pastorate of the Boylston Street, now Harvard Street Baptist church, Boston. In July, 1845, he returned to Hartford, Conn., and took the pastorate of the First Baptist church, a position which he held until 1869. His ministry throughout was blest with revivals. He was an eloquent preacher, an easy, graceful writer, a friend of missions and of every good work.

After leaving the pastorate, he continued to preach, and was useful in promoting church work in different places. In 1872, he was elected corresponding secretary of the Connecticut Baptist Convention, and up to the time of his last illness, he devoted himself to the interest of the smaller churches in the state. He died at his home in Hartford, November 20, 1877, aged sixty-eight years.

The honorary degree of doctor of divinity was con-

ferred upon him by Madison University in 1851. His principal published writings are as follows: "The Theatre" (1840); "Olympia Morata" (1842); "Vinet's Vital Christianity" (1846); "The Genius of Scotland" (1847); "The Genius of Italy" (1849); "Theophany, or the Manifestation of God in Christ" (1851); "Vinet's Miscellanies" (1852); "Pulpit Orators of France and Switzerland" (1853); "Christ in History, or the Central Power" (1856); "Life Pictures, or Sketches from a Pastor's Note Book" (1857). He also edited Sir William Hamilton's "Discussion on Philosophy." For two years he was associated with Dr. J. N. Murdock as editor of the Christian Review. He was also a contributor to the Bibliotheca Sacra, and various literary magazines.

Dr. Turnbull was also a writer of hymns. The following hymn first appeared in Dr. Cutting's "Hymns for Vestry and Fireside" (1841), from which it was transfered to other collections. It was sung at Dr. Turnbull's funeral. Originally in the first line "waveless" had the place of "sacred."

There is a place of sacred rest,
Far, far beyond the skies,
Where beauty smiles eternally,
And pleasure never dies;
My Father's house, my heavenly home,
Where "many mansions" stand,
Prepared by hands divine for all
Who seek the better land.

When tossed upon the waves of life,
With fear on every side,
When fiercely howls the gathering storm,
And foams the angry tide,
Beyond the storm, beyond the gloom,
Breaks forth the light of morn,
Bright beaming from my Father's house,
To cheer the soul forlorn.

Yes, even at that fearful hour,
When death shall seize its prey,
And from the place that knows us now
Shall hurry us away,
The vision of that heavenly home
Shall cheer the parting soul,
And o'er it, mounting to the skies,
A tide of rapture roll.

In that pure home of tearless joy,
Earth's parted friends shall meet,
With smiles of love that never fade,
And blessedness complete;
There, there adieus are sounds unknown,
Death frowns not on that scene
But life, and glorious beauty shine,
Untroubled and serene.

Dr. Turnbull was the author of two other hymns, commencing

Sinners are bending,

and

Come to the place of prayer.

LYDIA BAXTER.

1809–1874.

Mrs. Lydia Baxter was born in Petersburgh, Rensselaer County, N. Y., September 2, 1809. In early life, in connection with the labors of a Baptist home missionary, Rev. Eben Tucker, she became a Christian, and her conversion and that of a sister, were followed by the organization of a Baptist church in her native town. In the fellowship of this church, and in the Sunday-school connected with it, she was trained in Christian work, and developed an earnest Christian life. Her marriage to Col. John C. Bax-

ter led to her removal to New York city, which was thenceforward her home. Here her interest in the religious welfare of those around her was manifested in many ways. Among others, her husband was led to Christ through her instrumentality, and her home became a center of Christian influences. There, for more than a generation, pastors, Sunday-school workers, missionaries and colporteurs were wont to meet and talk of the things pertaining to the kingdom of Christ. During the most of this time Mrs. Baxter was an invalid, yet on her bed she wrought for her Master, and her record is his encomium, "She hath done what she could." She died June 22, 1874.

A volume of her hymns, entitled "Gems by the Wayside," was published in 1855, and had a large sale. Many of her later hymns, which have been used in connection with the labors of Moody and Sankey, are more widely known, such as

"On the banks beyond the river,"

"O! shall I wear a starless crown,"

"We are coming, blesséd Savior,"

"By the gate they 'll meet us,"

"The bright hills of glory,"

"Take the name of Jesus with you,"

and the following (15 in Gospel Hymns):

There is a gate that stands ajar,
And through its portals gleaming,
A radiance from the cross afar,
The Savior's love revealing.

Oh, depth of mercy! can it be
That gate was left ajar for me?
For me, for me;
Was left ajar for me?

That gate ajar stands free for all
Who seek through it salvation;
The rich and poor, the great and small,
Of every tribe and nation.

Press onward, then, though foes may frown,
While mercy's gate is open;
Accept the cross, and win the crown,
Love's everlasting token.

Beyond the river's brink we 'll lay
The cross that here is given,
And bear the crown of life away,
And love him more in heaven.

The Sunday School Times tells how Maggie Lindsay, of Aberdeen, Scotland, felt the influence of this hymn: "She was brought to Christ on the last night of 1873, during the great revival in Edinburgh. Meeting her pastor some days afterward, she told him the secret of her joyful looks. At parting, they knelt together, and when the man of God asked, 'For what shall we pray?' she replied, 'That I may have more faith, and remain steadfast.' When her governess returned after several days' absence, Maggie was impatient to tell of her new-found joy, and came to her room with the message that she had good news to tell her. 'Ah, I know what it is, Maggie, before you tell me; you have found Jesus; is not that it?' 'Yes, my feet are on the Rock,' she said, as she went on to tell the joyous story of Jesus' love to her. She seemed powerfully impressed by the oft-repeated hymn,

There is a gate that stands ajar.

"January 27, 1874, she spent her last evening in Edinburgh, with her governess and sister, and on returning from the meeting the latter said: 'Maggie, I am to give you a text on leaving us. It is one of the words of Jesus, Lo, I am with you alway. The next morning she took the train for Aberdeen. A fearful railroad collision took place. Maggie was left for several hours lying on the bank. She was at last taken up, and removed to a cottage near by. It was supposed she was reading her much loved hymn,

as the leaf was turned down at the words, 'The gate ajar for me,' and the pages of the book were stained with her own heart's blood. Lying on that stretcher, with both limbs broken, a fractured skull, and other internal injuries, she could yet sing with bleeding lips the hymn

> Oh, depth of mercy! can it be
> That gate stands open wide for me?

'For me! for me! for me!' she sang plaintively, to the uncontrollable emotion of those who were beside her. Amid all her sufferings she never murmured. Her chief concern was for the effect which the sight of her poor scarred face would have on her mother, who could not reach her before seven in the evening. She was twelve hours alone among strangers; 'alone, yet not alone,' she said, 'for Jesus is here. He has been with me alway. He has kept his word.' At last, unable to utter another word, whenever a hymn was sung there was a gurgling sound in her throat, as if she was trying to join in the song of praise."

ABRAM M. POINDEXTER.

1809–1872.

In any reference to their pulpit orators and denominational leaders, the Baptists of the south give a prominent place to Abram Maer Poindexter. He was of Huguenot ancestry, and was born in Bertie County, North Carolina, September 22, 1809. His father, Richard Jones Poindexter, was a Baptist minister, and he gave his son such educational advantages as he could command. In July, 1831, having yielded his heart to Christ, he united with the Cashie Baptist

church. He soon decided to enter the Christian ministry, and received a license to preach in February, 1832. For a while he studied with Rev. A. W. Clopton, in Charlotte County, Va., and February 12, 1833, he entered Columbian College, in Washington, D. C. On account of ill-health he remained in Washington less than a year. A short time he then spent in North Carolina, and there, in June, 1834, he was ordained. As soon as he felt well enough to preach he attended a protracted meeting at Catawba church, Halifax County, Va., and in July, 1835, he accepted a call to the pastorate of this church and of the church in Clarksville, in Mecklenburg County. Luther Rice said of him at that time that he was the most prominent young preacher whom he knew. His engagements were numerous, and wherever he went crowds of delighted hearers attended upon his ministry. In 1843, Columbian College conferred upon him the degree of doctor of divinity. In 1845, he became an agent for Columbian College. In August, 1848, he was elected corresponding secretary of the Southern Baptist Publication Society. From June, 1851, to June, 1854, he was agent for Richmond College. In June, 1854, he became assistant secretary of the Foreign Mission Board of the Southern Baptist Convention, and he removed his residence from Halifax to Richmond, where he remained until the early part of the war, and then returned to Halifax. In 1866, Dr. Poindexter was reappointed assistant secretary of the Foreign Mission Board of the Southern Baptist Convention, but he declined in order to become a second time agent for Richmond College. In this service he remained from June, 1866, to June, 1870. In the latter part of 1870, and early in 1871, he was employed in aiding the Foreign Mission work. He then accepted the pastorate of the Baptist churches at Louisa Court House and Lower Goldmine, and, as in earlier years, his preaching attracted large congregations. He began about this

time a "History of Jesus," and a treatise on "The Lord's Supper." While engaged in this varied service he was laid aside by illness, and died, greatly lamented, May 7, 1872. A beautiful tribute was paid to his memory by Dr. J. A. Broadus in an address before the Virginia Baptist Historical Society, at Staunton, Va., November 13, 1886. It will be found in Dr. Broadus' "Sermons and Addresses," Baltimore, H. M. Wharton & Co., 1886.

In 1842, Dr. Poindexter published a sermon on "Piety the Chief Element of Ministerial Power." In 1850, he published three sermons on "Inspiration," and in 1856, a sermon on "The Future State of the Righteous." He contributed also, from time to time, many elaborate articles to the Religious Herald.

For the "Baptist Psalmody," compiled by Basil Manly and Basil Manly, jr., Dr. Poindexter contributed seven hymns, and spent several weeks in Charleston in aiding in the final revision of the work. The first lines of his own hymns are as follows:

"Eternal God! Almighty Power,"

"Faith is of endless life the spring,"

"While through this wilderness below,"

"Blest Sabbath! day of holy rest,"

"O our Redeemer, God,"

"His sacred head the Holy One,"

"Head of the church! to thee we bow."

The fifth of these hymns was suggested by Isaiah lxiii. 17:

O our Redeemer, God,
On thee thy people wait;
We faint beneath thy chastening rod,
Thy house is desolate.

Yet are we not thine own,
Though now in deep distress?
Then be to us thy mercy shown,
Thy mourning people bless.

Spirit of God, return,
Thy cheering light impart;
O, may thy love within us burn,
And warm each languid heart.

O'er all assembled here
Assert thy gracious power;
And to our friends and kindred dear
Be this salvation's hour.

O Lord, our God, descend!
Our fainting hearts revive:
On thee alone our hopes depend,
For thou canst make us live.

SILAS T. RAND.

1810 ——.

Rev. Silas T. Rand, d.d., ll.d., was born in Cornwallis, Nova Scotia, May 17, 1810. He had his birth in a log cabin, and was one of a family of twenty-two children. In his youth, while assisting his father on the farm, and in his mechanical work as a mason, he evinced an insatiable thirst for reading, availing himself of such slender educational facilities as came within his reach. When twenty-two years of age he made a profession of his faith in Christ. In the following year he commenced the study of Latin. To obtain suitable instruction he made his way to the Baptist Academy at Wolfville, where for four weeks he enjoyed the private instruction of the principal of the academy, Rev. John Pryor. In this time he completed the Latin Grammar, and read a portion of the Reader. Continuing his studies privately, he at length mastered the Latin language and its literature.

His love for this language he has retained throughout his long life. In his use of it he has written more than eighty hymns, some of them original compositions, and others translations of favorite English hymns. An interesting account of these hymns, by Rev. W. S. McKenzie, D.D., will be found in the Baptist Quarterly Review for April, 1888. The following is Dr. Rand's translation of "Rock of Ages":

Rupes Sæculorum, te,
Pro me fissa, condam me!
Aquæ Fons et sanguinis,
Duplex tui lateris,
Scelerum purgatio
Sit, et expiatio.

Nunquam possim exsequi,
Tua lex quæ mandet mi;
Quamvis strenuus semper sim,
Atque semper fleverim,
Hoc nil expiaverit
In te solo salus sit.

Nil in manu tulero;
Tuæ cruci hæreo;
Vestes mihi nudo des,
Inopemque subleves;
Fonti foedus advolo;
Nisi laves pereo.

Dum vitalem haurio vim,
Cumque moribundus sim,
Quum per stellas evolem,
Ante tuum thronum stem,
Rupes Sæculorum, te,
Pro me fissa, condam me.

Dr. Rand sent a copy of this translation to Mr. Gladstone. In a letter acknowledging its reception, Mr. Gladstone commended it as more literal than his own much-admired Latin version of the same hymn, and also as preserving the metrical accent of the orig-

inal. Among Dr. Rand's other Latin hymns are translations of

"The Lord my pasture shall prepare,"

"Nearer, my God, to thee,"

"Jesus, lover of my soul,"

"Abide with me, fast falls the eventide,"

"Just as I am, without one plea,"

"The spacious firmament on high."

When young Rand found that he could master a foreign language without a teacher, he entered upon the study of the Syriac. Afterward he took up the Hebrew and Greek tongues, and still later the modern languages, French, German, Italian and Spanish. Into the Greek he has translated "Rock of Ages," and "Jesus, lover of my soul."

Having decided to enter the Christian ministry, he was ordained in October, 1834, and in the autumn of that year took charge of a small church in Westbrook. There he remained nearly two years. Subsequently for several months, he was co-pastor of the Baptist church at Horton. Then he supplied the pulpit of the Granville Street Baptist church in Halifax for several months during the illness of its pastor. In the summer of 1837, he accepted the pastorate of the Baptist church in Liverpool, N. S., where he remained until 1842, when he removed to Windsor. Here he labored until 1846, when he accepted the pastorate of the Baptist church in Charlottetown, P. E. Island. In 1849, he resigned, and became a missionary among the Micmac Indians, a branch of the Algonquin family. This language he mastered, and into it he has translated the whole of the New Testament, and a large part of the Old Testament. He has also prepared a Micmac Grammar, together with a dictionary containing thirty thousand words. The latter, by request of several college presidents, has become by purchase the

property of the Dominion Government. He has also acquired a very full knowledge of the Maliseet language (which is closely allied to that of the Micmacs), together with the language of the Mohawks and Iroquois. Other aboriginal languages have also received his attention. All the while Dr. Rand has been using his knowledge in imparting religious instruction, and in ministering in various ways to the wants of the Indians among whom he has labored.

Dr. Rand received his degree of doctor of divinity from Acadia college in 1886, and the degree of doctor of laws from Queen's University, Ontario, in the same year.

Among Dr. Rand's English hymns is the following, by which he is represented in the new "Canadian Baptist Hymnal":

Jesus, my Lord, my God,
Redeemer blest,
Who saved me by thy blood,
And gave me rest;
I lift my heart to thee,
That I may nearer be,
Lord Jesus, nearer thee,
Still nearer thee.

Through this rough wilderness
My pathway leads;
Oh, help me in distress,
Supply my needs.
I trust alone in thee,
That I may near thee be,
Savior, still nearer thee,
Still nearer thee.

When deadly foes assail,
And comforts die,
And foes and fears prevail,
To thee I fly;
Want and infirmity,
But drive me nearer thee,
Blest Savior, nearer thee,
Still nearer thee.

Son of the living God,
Thou Savior dear!
While guided by thy rod
I will not fear;
Though troubles, like the sea,
O'erwhelm me, I will flee
To thee, O Lord, to thee,
I 'll flee to thee.

And when thou shalt descend,
Thy Bride to meet
As Bridegroom, Savior, Friend,—
Names, O how sweet!
With rapture I shall see
How near thou art to me,
And I so dear to thee,
So near to thee.

Or should thou still delay
Thyself to come,
But summon me away
To my bright home,
Sweet shall that summons be
That brings me nearer thee,
My Savior, nearer thee,
Still nearer thee.

And as I upward fly,
By angels borne,
Still this shall be my cry:
Thrice happy morn,
The hour that sets me free,
And brings me nearer thee,
Blest Savior, nearer thee,
Still nearer thee.

Then to eternity,
Thy name I 'll bless;
Thou Lamb of Calvary,
My Righteousness!
Loud as the sounding sea
Shall swell that song to thee,
"Nearer, my God, to thee,
Nearer to thee."

Dr. Rand has also translated several hymns into the Micmac and Maliseet languages, and has original hymns also in these languages. He is also the author of a poem entitled "The Dying Indian's Dream," 3d edition, Windsor, N. S., 1881.

MARY ANN COLLIER.

1810–1866.

In "The Psalmist" (1843) is the following hymn (948) by M. A. Collier, entitled "Welcoming a Pastor":

The sun, that lights yon broad, blue sky,
  May see his radiance dim;
The stars that circle bright and high,
  May hush their joyous hymn;

The spring may breathe her balmy airs,
  Yet earth no verdure show;
The purest love a mother bears
  May lose its wonted glow;

But still within the Savior's breast
  There dwells a quenchless flame;
The earth may sink, the hills depart—
  It lives, it burns the same.

O ransomed church, the Son of God
  Still loves thy children well;
For thee the paths of death he trod;
  'T is thine his grace to tell.

Savior, thy messenger we greet
  Within this hallowed spot;
O, may we here thy presence meet;
  Our God, forsake us not.

Miss Collier, the author of this hymn, was a daughter of Rev. William Collier, who was born in Scituate,

Mass., October 11, 1771, and after pastorates in Newport, R. I., and New York city, became pastor of the First Baptist church in Charlestown, Mass. Here he remained, honored and beloved, sixteen years. In 1812, during his pastorate at Charlestown, he published "A New Selection of Hymns," compiled by himself. The first hymn in this collection,

What favor, Lord, that I should meet,

was doubtless written by Mr. Collier, and probably others. Mr. Collier's daughter, Mary Ann Collier, was born in Charlestown, December 23, 1810. She died in Alexandria, Va., December 25, 1866.

WILLIAM L. DENNIS.

1811–1874.

In "The Baptist Harp" (1849), a collection of hymns published in Philadelphia by the American Baptist Publication Society, there are two hymns (113, 379) by W. L. Dennis. The writer of these hymns, Rev. William L. Dennis, was born in Newport, R. I., in 1811. His father, Robert Dennis, was a baker in that place, and, later in life, keeper of the Dutch Island lighthouse, Narragansett Bay. William was educated in the Newport schools, and at the academy in East Greenwich, R. I. Without pursuing his studies further, he entered upon the work of the Christian ministry. He was a pastor in New York State, and later of the New Market Street Baptist church, in Philadelphia. Subsequently he withdrew from the ministry, and was admitted to the bar in Philadelphia, April 11, 1853. He was a brilliant speaker, and achieved considerable reputation at the bar, as he had

already done in the pulpit. In his later years it was his custom to spend his summers in his native place. He came to Newport, July 4, 1874. Here he was taken suddenly ill, and died five days after his arrival. Upon the stone that marks his grave in the cemetery at Newport, are the words:

Fell asleep in Jesus,

July 9, 1874.

William L. Dennis,

Aged 63 years.

While Mr. Dennis was pastor of the New Market Street Baptist church, Philadelphia, Dr. Ide compiled "The Baptist Harp," and doubtless it was at his solicitation that Mr. Dennis contributed the two hymns above mentioned. One of these, entitled "The Widow's God," commences,

In this lone hour of deep distress.

The other is entitled "Remember now thy Creator," and is as follows:

Remember thy Creator,
Give ear to wisdom's voice;
Heed not the subtle traitor
That would delay thy choice.
Come, ere the night of sorrow
Shroud every hope in gloom;
Come to the cross, and borrow
A light to gild the tomb.

Remember thy Creator,
Who gave his Son to save,
And in our fallen nature,
Stoop to the darksome grave;
He died to purchase pardon,
He lives to plead above;
Ere sin thy heart shall harden,
Embrace his offered love.

Remember thy Creator,
For he remembers thee,
At earliest dawn and later,
On land and on the sea;
Go to the cross, confessing
The sins of youthful days,
And grace, thy soul possessing,
Shall tune thy lips to praise.

PHINEAS STOWE.

1812–1868.

Rev. Phineas Stowe was born in Milford, Conn., March 30, 1812. When fifteen years of age he obtained a clerkship in New Haven, Conn., and there, July 2, 1831, having been baptized by Rev. Elisha Cushman, he united with the First Baptist church. When Dr. R. H. Neale became pastor of this church, he made the acquaintance of young Stowe. He was attracted to him by the sweetness of his voice in Christian song, his fervency in prayer and his readiness to engage in every good work. Not long after, at Dr. Neale's earnest solicitation, young Stowe left a lucrative business, and entered upon a course of theological study at the Literary and Theological Institution at New Hampton, N. H. Here he remained four or five years. He then accepted the pastorate of the Baptist church at South Danvers, Mass. In 1837, Dr. Neale became pastor of the First Baptist church in Boston, and discovering a field for which Mr. Stowe, as he believed, had peculiar qualifications, he persuaded him to come to Boston as a preacher to seamen. Mr. Stowe entered upon his work with an enthusiasm that was contagious, and for more than twenty years he prosecuted it with the most blessed results. He

loved the work, and he did it with all his might. Dr. Neale says:

"There was no end to his conversations with individuals in the streets, on the wharves, and at his own house. He would take the sailor to his parlor, and talk, and pray, and weep with him there. He would follow him with his influence when he went to sea, telling him to write to him, or if he could not send letters, to keep a journal, and bring it home if he should ever return."

His power with men is well illustrated by an incident recorded in the Atlantic Monthly after Mr. Stowe's death. He was visiting a coal mine in Pennsylvania:

"When he found himself in the heart of the mountain, surrounded by this immense body of coal, which he was told extended for miles on every side, he looked about him for some moments in speechless awe and wonder, then reverently took off his hat; theology bowed before geology; and he called out to the miners, in a sudden, loud voice, that echoed portentously through the long, dim-lighted cavern, 'Praise the Lord! Get down on your knees, every one of you, and praise the Lord for his wonderful providence!' This summons he delivered with such prophetic power of lungs and spirit, that all the miners except one threw down their tools, and knelt with him on the spot. 'I thought at first I would n't kneel,' said the exception; 'I never had knelt for any man, and I did n't believe I ever should. But he began to pray, and I tell you if my knees did n't begin to give way under me; he put in, and my legs crooked and crooked, till I could stand it no longer. By George, he prayed me down!' "

To aid him in his work among seamen, Mr. Stowe published, in 1849, a hymn book entitled "Ocean Melodies," with the design, as he said, "to counteract the demoralizing tendency of productions claiming to be poetry that are scattered broadcast upon our wharves,

and to furnish something that will interest seamen, and at the same time awaken the better feelings of their nature; hymns that will call up remembrances of home, and lead them to recognize God's power, and hear his voice in the storms that sweep over the deep." He found it difficult, however, to find in collections in use the hymns which he needed, and he not only solicited hymns adapted to the purpose he had in view, but wrote a large number of hymns himself. Says one of his intimate friends: "He did not pretend to be a poet, but it was to him a great joy to rhyme, and he did this with so much genuine kindness that his rhymes were felt to be acceptable, even when the muse halted in her stately tread." Twenty-eight of Mr. Stowe's hymns are included in "Ocean Melodies," among them the following hymn, entitled "The True Friend":

There is a Friend, who 's always nigh
To those who on his word rely;
When storms arise, and billows roll,
He will protect the humble soul.

When dangers in their pathway lie,
And howling tempests rage and sigh,
He then will keep with watchful care
All those who seek his face by prayer.

When sickness rends their mortal frame,
And human aid appears in vain,
He 'll prove a Friend in time of need
To all who will his promise plead.

Come, then, bold seaman, seek this Friend!
He 'll constant prove till time shall end;
And when the voyage of life is o'er
He 'll land you safe on Canaan's shore.

The first edition of "Ocean Melodies" was prepared by Dr. J. H. Hanaford. To aid him in his temperance work, Mr. Stowe compiled another hymn book, entitled "Temperance Melodies."

Mr. Stowe's untiring devotion to his work among seamen at length caused his mind to be affected, and the closing days of his life were spent in the McLean Asylum for the Insane at Somerville, Mass. He died November 13, 1868, widely and deeply lamented. "The monuments of his zeal and untiring energy may be found in different sections of the city of Boston, and especially in the better characters and the Christian life of hundreds and thousands of sailors in all parts of the world."

LORENZO B. ALLEN.

1812–1872.

Rev. Lorenzo B. Allen, d.d., the eldest son of Rev. William Allen, was born in Jefferson, Me., June 4, 1812. When twelve years of age he left home to enter upon a course of study preparatory to entering college, first at Waterville, and afterward at China. In 1831, he entered Waterville College, now Colby University. After his graduation in 1835, he took charge of the Academy in Richmond, Me. In the following year he was licensed to preach, and supplied the Baptist church in Bowdoinham. He then became connected with the theological seminary at Thomaston, Me., both as an instructor and a student. May 27, 1840, he was ordained as pastor of the First Baptist church in Thomaston, afterward South Thomaston. In January, 1844, he accepted a call to the pastorate of the Second Baptist church in Thomaston, where he remained until July, 1849. As secretary of the Maine Baptist Missionary Society, he now, for a short time, devoted himself wholly to work in behalf of the mission churches. November 3, 1849, he be-

came pastor of the Baptist church in Yarmouth, Me. From this position, November 2, 1856, he asked to be relieved, in the hope that a change of climate would be beneficial to his health; and in the following April he removed to Burlington, Iowa, where he became connected with Burlington University, as professor of the ancient languages. Subsequently he became president of the institution. Here he remained until 1865, when he accepted a call from the First Baptist church in Minneapolis. In 1868, he removed to Wasioja, and took charge of Groveland Seminary. Here, as at Burlington, he gathered around him a class of theological students. He was also associated with Rev. V. B. Conklin in the pastorate of the church. But his labors were too arduous, and he was soon obliged to relinquish them. He died August 20, 1872, and is remembered as a man of eminent piety, sound judgment, and a faithful, devoted servant of Jesus Christ.

In "The Iris," a collection of hymns with music, compiled by H. H. Hawley, and published in 1881 (Chicago, C. Swift & Co.), is a hymn by Dr. Allen, with music by Mr. Hawley:

How sweet is the Sabbath! how hallowed its hours,
To the sorrowing soul that is panting for heaven;
How it wakes the dull spirit, enlivens its powers,
When to heavenly worship its moments are given.

How soft the repose that it sheds o'er the earth,
In the hush of its tumult, the calm of its strife,
Like the quiet of heaven, 't is God gives it birth,
And the heart beats responsive to an angelic life.

Then hail, blesséd Sabbath, in rich mercy given
To revive us, and cheer all along the way down,
Even through the dark valley till we pass into heaven,
Where the Savior will give us the harp and the crown.

SEWALL S. CUTTING.

1813–1882.

Rev. Sewall Sylvester Cutting, D.D., was born in Windsor, Vt., January 19, 1813. In his boyhood his parents removed to Westport, N. Y., and there, when fourteen years of age, he was baptized, and united with the Baptist church. Two years later he commenced the study of law, but in the following year his purposes were changed, and he decided to enter the Christian ministry. His collegiate preparatory studies he completed at South Reading, Mass., and in 1831, he entered Waterville College, at Waterville, Maine. Here he remained two years. He finished his course at the University of Vermont, where he was graduated with the highest honors of his class, in 1835. Without receiving a theological training, he accepted the pastorate of the Baptist church in West Boylston, Mass., where he was ordained March 31, 1836. In the following year he accepted a call to the pastorate of the Baptist church in Southbridge, Mass., where he remained eight years. He then, in 1845, accepted the editorship of the Baptist Advocate, a New York religious journal, and changed its name to the New York Recorder. For five years he held this position with honor to himself and usefulness to the denomination. In 1850, he was elected corresponding secretary of the American and Foreign Bible Society, and accepting the office provisionally, he participated in the discussion between the friends of that society and the friends of the American Bible Union. In 1851, he became one of the editorial staff of the Watchman and Reflector. He was the editor of the Christian Review, from 1849, to 1852. In 1853, he renewed his connection with the New York Recorder. In 1855, the Recorder was consolidated with the Baptist Register, and the new

paper received the name of the Examiner. Dr. Cutting then accepted an appointment as professor of Rhetoric and History in the University at Rochester. This position he resigned in 1868, in order to accept the secretaryship of the American Baptist Educational Commission. Perhaps he performed no more important service for the denomination to which he belonged than in awakening among Baptists, especially in the northern states, a deeper interest in their educational institutions. In 1876, he was elected corresponding secretary of the American Baptist Home Mission Society, a position which he held three years. Subsequently, by appointment of the board, he was engaged in special matters pertaining to the society's investments. He then went to Europe for needed rest, and remained abroad more than a year. January 16, 1882, in Brooklyn, N. Y., he was stricken down with paralysis, and February 7, following, he died. He was a clear thinker, a vigorous writer, and possessed administrative abilities of a high order. At all times and in all places he was true to his convictions, and nothing could swerve him from what he regarded as the path of duty.

His principal published writings are "Historical Vindications, or the Province and Uses of Baptist History" (1858), and an address on "Baptists and Religious Liberty" (1876). He also compiled "Hymns for the Vestry and the Fireside" (1841), a choice collection, "preserving truth and fervor of sentiment, and at the same time excluding such hymns as are offensive to good taste." One familiar with the hymn books then in use can understand the compiler's words, "A wide field has been traversed in the work of selection, and many of the most beautiful hymns in the compilation, gathered from foreign climes, will meet the greater portion of the Christian community in this country as strangers." The collection contained three hundred

and ninety hymns. Of these three were written by Dr. Cutting himself:

"Spirit! no restless wing,"

"Father! we bless the gentle care,"

"Green the hillside, ever fair."

One of his earliest hymns, written it is thought during his first year in college, or earlier, as it appeared in Winchell's "Watts," in 1832, is

Gracious Savior! we adore thee.

A beautiful hymn by Dr. Cutting is included in the "Calvary Selection of Spiritual Songs," commencing,

O Savior, I am blind!

But the best known of his hymns is the following:

God of the world, near and afar
Thy glories shine in earth and star;
We see thy love in opening flower,
In distant orb thy wondrous power.

God of our lives, the throbing heart
Doth at thy beck its action start,
Throbs on, obedient to thy will,
Or ceases at thy fatal chill.

God of the harvest, sun and shower
Own the high mandate of thy power;
Plenty her rich profusion strews
When thou dost bid, or Want her woes.

God of eternal life, thy love
Doth every stain of sin remove;
To thine exalted Son shall come
Earth's wandering tribes to find their home.

God of all goodness, to the skies
Our hearts in grateful anthems rise;
And to thy service shall be given
The rest of life, the whole of heaven.

This hymn first appeared in "Select Hymns," by Linsley and Davis (Hartford, 1841). It has six stanzas, with the first stanza as follows:

Creator, God! thy glories blaze
Where'er above, around we gaze;
Thy smile gives beauty to the flower,
Thy grandeur to the tempest power.

The fourth stanza is as follows:

God of all providence, thy care
Heeds what the blooming lilies wear,
O'er nobler man that care presides
When joy dost bless, or woe betides.

The order in which the several stanzas occur has been slightly changed in some collections. That which Dr. Cutting preferred, according to Dr. S. L. Caldwell (who included this hymn in the "Service of Song"), is that given above.

ALBERT G. PALMER.

1813 ——.

Rev. Albert G. Palmer, d.d., was born in North Stonington, Conn., May 11, 1813. His early life was spent on his father's farm. When nine years of age he experienced religion, and this shaped his entire life. In 1829, he united with the Baptist church in his native town, and soon after he began to preach. He also entered upon a course of classical and theological study at Kingston and Pawtucket, R. I., and Andover, Mass. He was ordained at North Stonington in 1834. His first pastorate was at Westerly, R. I., beginning in 1837, and closing in 1843, a period of successful labor, during which the membership of the

church was increased from thirty to three hundred. In 1843, he accepted the pastorate of the Baptist church in Stonington. Here he remained nine years, when he accepted a call to become pastor of the First Baptist church in Syracuse, N. Y. In 1855, he received and accepted a call to Bridgeport, Conn. He labored there three years, and then accepted the pastorate of the Baptist church in Wakefield, R. I. In 1861, he removed to Stonington, Conn., in response to an earnest call from the church of which he had already been pastor, and here he still remains, exerting a wide influence, and held in deserved honor for his own and for his works' sake. Madison University conferred upon him the degree of doctor of divinity in 1880.

Dr. Palmer has been a frequent contributor to the Christian Secretary, and other religious journals. He has also published "The Early Baptists of Connecticut" (1844), and a "Historical Discourse" (1872), preached before the Stonington Union Association. He is also the author of many fine poems and memorial sonnets. A volume of selections from his poetical writings, edited by his daughter, Miss Sara A. Palmer, and entitled "Psalms of Faith and Songs of Life," was published in 1884. The poet John G. Whittier says of this volume: "The religious pieces are especially valuable. The airs of heaven seem flowing over them." In "Select Hymns" (Linsley and Davis, 1836) there is a hymn (316) by Dr. Palmer, commencing

If there 's a time completely blest.

The following hymn, "The Dying Christian to his Soul," is a translation by Dr. Palmer from the Latin of Musculus:

How sinks my heart in death's cold, deadly strife!
Nothing of earth's sweet light to me remains,
Yet Christ, my everlasting life and light,
My fearing, trembling, sinking soul sustains.

But why, my soul! O wherefore should'st thou fear
To rise to the bright mansions of the blest?
Behold, thy angel guide himself is near
To lead thee to yon seats of peace and rest.

O leave this wretched, moldering house of clay,
Shattered and crumbling down to earth and dust;
God's faithful hand will, at the appointed day,
A glorious form, restore the sacred trust.

Ah! thou hast sinned! alas! thou hast, I know;
But Christ hast purged, by his own precious blood,
The sins of all believers, white as snow,
In blood-washed robes, presenting them to God!

But death is terrible! It is, I own;
But when thy immortality is nigh,
And when thy Savior calls thee from his throne,
Wilt thou, O trembling soul, still fear to die?

Since Christ for thee has triumphed over death,
And sin and Satan put beneath thy feet,
Fear not to yield to him thy parting breath,
But spread thy joyful wings thy Lord to meet.

MASON BRAYMAN.

1813 ——.

Gen. Mason Brayman was born in Buffalo, N. Y., May 23, 1813. His parents settled in the town of Hamburgh, Erie County, in 1811, and at the beginning of the war of 1812–15, removed to Buffalo, where they remained until the declaration of peace, and then returned to Hamburgh. The son, when seventeen years of age, entered the office of the Buffalo Journal as an apprentice. Before his apprenticeship expired he commenced the study of law, and was admitted to the bar in 1836. In the summer of 1837,

he removed to Monroe, Mich., where he was engaged in the practice of his profession, and also in editorial labors, until 1839. He then went to Wooster, Ohio, and subsequently to Louisville, Ky. After serving as editor of the Daily Advertiser three years, he removed to Springfield, Ill., where he became a law partner of Hon. Jesse B. Thomas, and performed important legal services for the state. In 1853, he removed to Chicago, as the attorney of the Illinois Central Railroad. Subsequently he was appointed land agent of the Cairo and Fulton Railroad.

At the opening of the civil war Mr. Brayman enlisted in the Twenty-ninth Illinois Volunteers, was soon commissioned major, and appointed assistant adjutant-general on the staff of Gen. McClernand. He was at the battles of Belmont, Fort Henry and Fort Donelson. At Pittsburgh Landing he commanded a brigade, and for meritorious conduct was made a brigadier-general. Subsequently, on account of impaired health, he retired from service in the field, and was placed in command of Camp Denison, at Columbus, Ohio, and of a military district. He was also made president of a commission to decide some important cotton cases at New Orleans. At the close of the war he was made a major-general by brevet. For awhile after leaving the service he was editor of the Whig, at Quincy, Ill. Then he returned to Springfield; and subsequently, on account of his health, he removed to Green Lake, Wis. In 1876, he was appointed governor of Idaho, by President Grant. His present residence is Ripon, Wis.

General Brayman united with the Baptist church in Wooster, Ohio, in 1839. The Daily Advertiser at Louisville, Ky., of which he became editor, was partly owned by Rev. William C. Buck. At the same office was published the Baptist Banner and Western Pioneer, of which Mr. Buck and Rev. John M. Peck were the editors. Mr. Buck was then engaged in

compiling his "Baptist Hymn Book" (1842), and Mr. Peck in revising "Dupuy's Hymn Book." To the latter Gen. Brayman contributed a hymn of five stanzas, commencing

Hark! the rising anthem stealing
O'er the land, from sea to sea.

For the "Baptist Hymn Book," at Mr. Buck's request, Gen. Brayman wrote the following hymn, recently slightly revised by the author:

Unto our God on Judah's hills
Be songs of holy joy once more;
Let Canaan's rocks and sparkling rills
The King of heaven and earth adore.

For he will set the captive free,
Will rend the proud oppressor's chain.
And from the isles of every sea
Bring Israel to his fold again.

The holy city's tottering spires
And crumbling walls again shall rise;
Love shall relight her altar fires,
And clouds of incense sweep the skies.

There, 'neath the figtree and the vine
Shall Judah's daughters peaceful rest,
And gray-haired fathers safe recline
On sacred Calvary's hoary breast.

Those tuneful harps that hung so long
Upon the weeping willow's stem,
Shall swell again old Zion's song
Within thy gates, Jerusalem!

General Brayman is also author of a hymn,

Hark! 't is the one creative word,

sung at the dedication of the First Baptist church in Oshkosh, Wis., and also of a "Voyagers' Sabbath Hymn," written in May, 1860, while on the passage up the Mississippi River from Arkansas,

'T is sweet to know, when morning's beam.

These hymns, with about forty other poetical compositions, Gen. Brayman is about to publish (1887) in a small volume, for private circulation.

General Brayman, after his removal to Illinois, became an active helper in local and general religious and educational work. With the Baptist pioneers of that state he was intimately acquainted, and they were often guests at his home. In 1855, he was elected president of the American Baptist Publication Society. He was one of the founders of the Chicago Historical Society, a trustee of the University of Chicago and of the Illinois Industrial University. Indeed, throughout his career he has been prominently identified with public interests. and has discharged his duties ably and faithfully.

HENRY S. WASHBURN.

1813 ——.

Hon. Henry S. Washburn was born in Providence, R. I., June 10, 1813. His boyhood was passed at Kingston, Mass., the home of his paternal ancestors. After receiving a common school education he was placed at the age of thirteen years in a bookstore in Boston. Here, with opportunities to gratify his taste for reading, the desire for a liberal education influenced him, and he went to Worcester to prepare for college at the Worcester Academy. In 1836, he entered Brown University, but on account of ill health he was obliged to leave college. For seven years he had charge of the publishing department of the New England Sabbath School Union. Subsequently he was engaged in manufacturing pursuits in Worcester and Boston, and afterward he became president of the Un-

ion Mutual Life Insurance Company. Meanwhile many positions of trust and power came to him. He was a member of the city government of Worcester. For four years he was president of the Worcester County Manufacturers and Mechanics Association. For nine years he was a member of the Boston School Board. He was a member of the Massachusetts House of Representatives in 1871, and 1872, and of the Senate in 1873. He resigned the presidency of the Union Mutual Life Insurance Company in 1876 and went abroad in its behalf. During his absence he investigated the life insurance companies in Great Britain, France, and Germany. He returned to the United States in 1879. He has now retired mostly from active business pursuits.

Mr. Washburn is the author of many hymns and occasional poems. One of these, referring to the death of Mrs. Sarah B. Judson, at St. Helena, and entitled "The Burial of Mrs. Judson," commencing

> Mournfully, tenderly
> Bear onward the dead,

was written shortly after the arrival of Dr. Judson in this country in 1845, and was set to music by Heath and other composers. Mr. Washburn is also the author of "The Vacant Chair," a popular song commencing

> We shall meet, but we shall miss him,
> There will be one vacant chair.

This was occasioned by the death at Ball's Bluff, in 1861, of Lieutenant J. William Grant, Company D, Fifteenth Massachusetts Volunteers, and was set to music by Root, of Chicago. The hymn

> Let every heart rejoice and sing,

which has found its way into various collections, was written by Mr. Washburn for a children's celebration in Faneuil Hall, Boston, July 4, 1842. It was set to

music by Garcia. Subsequently it was re-written by Mr. Washburn, and adapted to general use in the form in which it now appears. The hymn,

Father, gathered round the bier
Aid thy weeping children here,

which has found its way into some collections, was written for the funeral of Rev. William Smith, pastor of the First Baptist church, Chelsea, Mass., in 1841. Mr. Washburn wrote a hymn for the dedication of the Tremont Temple, Boston, when in 1842, it was changed from a theatre to a place of worship:

O thou who canst create anew,
And change the dross to purest gold,
This house, which once its votaries drew
To scenes of vice when vice grew bold, etc.

He wrote also a hymn for the re-dedication of the building after the fire in 1880:

Restored once more from out the flames,
As Time rolls on, through good and ill,
Fair Temple! to all noble aims,
We come to consecrate thee still.

Another hymn,

When wandering through the deserts wild,

was written by Mr. Washburn for the annual meeting of the Fatherless and Widows Society, in Boston, in 1843. The following hymn (Psalmist, 1843) was written for the dedication of the Harvard Street Baptist church, Boston, in 1841.

Almighty God, thy constant care
Hath been our sure support and stay,
And hither gladly we repair,
Our early sacrifice to pay.

Accept our vows; in humble trust
This house we consecrate to thee;
O may thy promise to the just
Forever, Lord, our portion be.

And may that stream which maketh glad
The city of our God below,
Revive the drooping, cheer the sad,
As still its healing waters flow.

So let thy people here enjoy
The blessings which thy grace hath given,
That they may hail, with purer joy,
The unseen perfect bliss of heaven.

ARCHIBALD KENYON.

1813 ——.

Rev. Archibald Kenyon was born in Athol, Warren County, N. Y., July 31, 1813. His early school advantages were very limited, and he was compelled to make up the lack by personal efforts. In November, 1831, he became interested in the subject of religion, and July 8, 1832, he was baptized, and united with the Wait's Corner, or White Creek Baptist church. In the winter of 1833, he removed his membership to the Hague Baptist church, by which he was licensed to preach March 18. At this time he received much encouragement and advice from Rev. Nathaniel Colver. For awhile he studied at Woodworth Academy, Sandy Hill, and then at the Academy at East Bennington. April 15, 1835, he was ordained at Adamsville, N. Y., where he was preaching half of the time, alternating with Lakeville. Subsequently he was pastor at South Salem. The year 1838, he spent in evangelistic work in Vermont and elsewhere. He then accepted a call to the pastorate of the West Baptist church in Providence, R. I. In 1843, he removed to Vernon, Oneida County, N. Y. After a year he went to Clinton, near Utica, where he remained three years and a half. At Cleveland, Ohio, he organized an anti-slavery Baptist church. Five

years he spent in preaching on the Reserve. He became connected with the Free Mission movement, and edited the Free Mission Visitor. In 1852, he accepted a call to the pastorate of the Tabernacle Baptist church, Chicago. In 1857, he organized and became pastor of the Berean Baptist church. From Chicago he removed to Iowa City, Iowa. Subsequently returning to Illinois, he had pastorates at New Rutland, Union, Wis., Peoria, Chatsworth, East Lynn and Hooperton, Ill., and Thompsonville, Wis.

Mr. Kenyon is the author of a large number of hymns, some of which have been set to music by Rev. Robert Lowry, D.D., and are found in the "Royal Diadem," "Pure Gold," "River of Life," "Songs of Love," "Our Glad Hosanna," "Glad Refrain," etc. He has also written many Christian ballads and temperance songs. The following hymn by Mr. Kenyon is from "Our Glad Hosanna":

Jesus, hear me when I pray,
Keep and help me all the day;
Save from fear and care and sin,
Make me pure and strong within.

Weak I am, and weak must be,
Lost unless I 'm saved by thee;
Jesus, now thy grace impart,
Keep my trembling, wandering heart.

Power and grace are thine, I know,
Richest love thou canst bestow;
Save my soul from Satan's wiles,
Cheer my pathway with thy smiles.

Only now a pilgrim, I
Look for mansions in the sky,
There to dwell with angels bright,
Clothed in robes of heavenly light.

One of Mr. Kenyon's latest compositions is a missionary hymn,

Hark! the cry is wafted onward,
Borne by every breeze and wave.

GURDON ROBINS.

1813–1883.

Two hymns in the "Psalmist" (Boston, 1843), one (171) commencing

When thickly beat the storms of life,

and the other (1172),

There is a land mine eye hath seen,

were rescued from oblivion by the editors, and both are marked "anon." They were written by Gurdon Robins, second son of Rev. Gurdon and Julia (Savage) Robins, and a brother of Rev. Henry E. Robins, D.D., ex-president of Colby University. He was born in Hartford, Conn., November 7, 1813. Educated in the schools of his native city, he was during his life a diligent student of the best literature. His children fondly recall the many hours spent with their father in his library, as he aided them in their general reading, or rendered important service in their school preparations. At one period of his life he contributed not a little in prose and verse to the newspaper press. His own estimate of his literary productions was very modest, and he rarely preserved anything that he wrote. The hymns in the "Psalmist" were written, it is thought, between the years 1838, and 1843.

During the greater part of his life Mr. Robins was engaged in the book trade. In the civil war he served as quarter-master of the Sixteenth Connecticut Volunteer Infantry, with the rank of first lieutenant. During his period of service, he fell into the enemy's hands, and imprisonment undermined his constitution and shortened his days. After his return home, at the close of the war, he was for five years city clerk of Hartford. His passion for reading was noticeable in his last weary sickness. Frequently, when assisted

from his reclining chair to his bed, with his glasses in one hand and his book in the other, he seemed to feel that he could not be separated from his chosen companions. With the utmost patience and fortitude he bore his severe bodily sufferings during his captivity, and with the same patience and fortitude he met the last enemy in his chamber of death. He died at his home in Hartford, May 23, 1883, aged sixty-nine years. The record of his faithfulness and love is cherished in many hearts as a sweet memory, worthy of all praise. He was prepared for "the better land," of which he so sweetly sung in the second hymn mentioned above:

There is a land mine eye hath seen,
In visions of enraptured thought,
So bright that all which spreads between
Is with its radiant glory fraught:

A land upon whose blissful shore
There rests no shadow, falls no stain;
There those who meet shall part no more,
And those long parted meet again.

Its skies are not like earthly skies,
With varying hues of shade and light;
It hath no need of suns to rise,
To dissipate the gloom of night.

There sweeps no desolating wind
Across that calm, serene abode;
The wanderer there a home may find,
Within the Paradise of God.

This hymn has been transferred to other collections, among them the "Baptist Praise Book" (1065), "Baptist Hymn and Tune Book" (971), "Baptist Hymnal" (668), "Methodist Hymnal" (1041), and "Songs of Pilgrimage" (1151). Mr. Robins is also the author of another hymn ("Baptist Hymn and Tune Book," 973), commencing,

No night shall be in heaven, no gathering gloom.

JOHN B. HAGUE.

1813 ——.

In the "Psalmist" (1843) is the following hymn, founded on the passage "The harvest is past, the summer is ended":

Hark, sinner, while God from on high doth entreat thee,
And warnings, with accents of mercy doth blend;
Give ear to his voice, lest in judgment he meet thee:
"The harvest is passing, the summer will end."

How oft of thy danger and guilt he hath told thee!
How oft still the message of mercy doth send!
Haste, haste, while he waits in his arms to enfold thee;
"The harvest is passing, the summer will end."

Despiséd, rejected, at length he may leave thee;
What anguish and horror thy bosom will rend!
Then haste thee, O sinner, while he will receive thee;
"The harvest is passing, the summer will end."

Ere long, and Jehovah will come in his power;
Our God will arise with his foes to contend;
Haste, haste thee, O sinner, prepare for that hour;
"The harvest is passing, the summer will end."

The Savior will call thee in judgment before him;
O, bow to his scepter, and make him thy Friend;
Now yield him thy heart; make haste to adore him;
Thy harvest is passing, thy summer will end.

This hymn was written by Rev. John B. Hague, and with six other hymns by the same writer appeared in a small collection of hymns compiled by Mr. Hague, and published at Eastport, Me., in 1842, under the title "Hymns for Social and Private Worship." The first lines of the other hymns by Mr. Hague in this collection are as follows:

"Ho! every one that thirsteth,"

"Escape for thy life! O, haste thee away,"

"O thoughtless and gay one, where, where dost thou stray,"

"O sinner, canst thou yet defer,"

"Oh, sinful soul, what hast thou done,"

"O Spirit of the Lord."

Mr. Hague was born in New Rochelle, N. Y., in 1813. He was graduated at Hamilton College in 1832. His theological course he took at Newton Theological Institution, where he was graduated in 1835. Having received a call to the pastorate of the Baptist church in Eastport, Me., he was ordained at Eastport, September 20, 1835. Here he remained ten years. Since 1845, he has devoted himself to teaching, and has had young ladies' schools at Jamaica Plain, and Newton Center, Mass., Hudson, N. Y., and Hackensack, N. J. For some time Mr. Hague has been a lay member of the Protestant Episcopal Church.

SIDNEY DYER.

1814 ——.

The name of Rev. Sidney Dyer is a familiar one in very many Baptist households. Dr. Dyer was born at White Creek, Washington County, N. Y., February 11, 1814. When seventeen years of age he entered the military service, and participated in the Black Hawk war. At twenty-two he commenced a course of study for the Christian ministry, under the direction of Rev. Charles G. Sommers, D.D., pastor of the South Baptist church, New York. In 1842, he was ordained, and preached awhile at Brownsville. Later he was employed as a missionary among the Choctaw Indians. In 1852, he accepted a call to the pastorate of the First Baptist church in Indianapolis, Ind. In 1859, he received an appointment as district secretary of the American Baptist Publication Society, at Philadelphia, and continued in this position until No-

vember 30, 1885. He now resides in DeLand, Fla. The honorary degree of A.M. he received from the Indiana State University, and that of PH.D. from Bucknell University, at Lewisburgh, Penn.

Dr. Dyer has been a successful author. Eight volumes, written by him, all designed to illustrate for young readers the wisdom and goodness of God in his works, have been published by the American Baptist Publication Society. He has also published two volumes in verse, "Voices of Nature" (1849), and "Songs and Ballads" (1857). A large number of songs written by him, and published as sheet music, have had a large sale. He has also written two cantatas, "Ruth," and "The Winter Evening Entertainment," both published by Oliver Ditson & Co., Boston. He is also the author of a large number of hymns in various Sunday-school music books, and also in church collections. In 1851, he published "The Southwestern Psalmist," afterward known as "Dyer's Psalmist," a collection of four hundred and sixty-seven hymns, of which sixteen were written by Dr. Dyer. This collection has been extensively used in that part of the country for which it was prepared.

The following is one of Dr. Dyer's many hymns:

When, faint and weary, toiling,
The sweat-drops on my brow,
I long to cease from labor,
To drop the burden now,
There comes a gentle chiding
To quell each murmuring sigh,
"Work while the day is shining,
There 's resting by-and-by."

'T is not to hear thy groaning,
Thy task is heavy made,
Nor adding to thy sorrow,
That succor is delayed;
When, bending 'neath the burden,
You toil, and sweat, and cry,
"Be patient," is the answer,
"There 's resting by-and-by."

The way is rough and thorny,
The way is dark and drear,
My step is growing weary,
The night is drawing near;
Behold this verdant wayside,
How cool the shadows lie!
"Nay, pause not in thy journey,
There 's resting by-and-by."

Ah! when the crown is waiting,
And room enough in heaven,
Why urge a further warfare
When dreadful wounds are given ?
O, give me now the trophy!
Why not, my Savior, why ?
"Still bear the cross a season,
There 's resting by-and-by."

This life to toil is given,
And he improves it best
Who seeks by cheerful labor
To enter into rest.
Then, pilgrim, worn and weary,
Press on, the goal is nigh;
The prize is straight before thee,
There 's resting by-and-by.

Nor ask, when overburdened,
You long for friendly aid,
"Why idle stands my brother,
No yoke upon him laid ? "
The Master bids him tarry,
And dare you ask him why ?
"Go labor in my vineyard,
There 's resting by-and-by."

Wan reaper in the harvest,
Let this thy strength sustain,
Each sheaf that fills the garner
Brings you eternal gain!
Then bear the cross with patience,
To fields of labor hie,
'T is sweet to work for Jesus,
There 's resting by-and-by.

At the Valley Forge Centennial in 1878, Dr. Dyer contributed an ode, commencing

> Our noble sires, of all bereft
> Save their brave hearts and trust in God,
> Came here with bleeding feet that left
> In crimson stains a hallowed sod.

He also wrote a hymn for the Jubilee of the American Baptist Home Mission Society in New York, in 1882, for which he received a prize.

JACOB R. SCOTT.

1815–1861.

Rev. Jacob Richardson Scott was born in Boston, Mass., March 1, 1815. In early life he showed a fondness for study, and having prepared for college at South Reading, Mass., he entered Brown University in 1832, and was graduated in 1836. Several years were spent in teaching, and having decided to study for the ministry, he entered Newton Theological Institution in 1839, and was graduated in 1842. In September following he was ordained pastor of the Market Street Baptist church in Petersburgh, Va., where he remained until 1844. From 1844, to 1847, he was pastor of the Baptist church in Hampton, Va. During this pastorate he was twice elected chaplain of the University of Virginia, His health having become injured he returned to the North and took a somewhat prolonged rest. In October 1849, he became pastor of the First Baptist church in Portland, Me. When he resigned in April, 1853, he was under appointment of the American Baptist Missionary Union to go as a missionary to France, but providential cir-

cumstances detained him in this country. In 1853, he became pastor of the First Baptist church in Fall River, Mass. In 1854, he accepted a call to the pastorate of the First Baptist church in Rochester, N. Y. Here he remained until 1857. His last settlement, 1858–1860, was at Yonkers, N. Y. His health, which for some time had been exceedingly precarious, no longer warranted his continuance in the pastoral office, and reluctantly he resigned. Having removed to Malden, Mass., he accepted the office of superintendent of schools, but his work was done. He died December 10, 1861. Rev. W. H. Shailer, D.D., bears this testimony concerning Mr. Scott:

"I knew him as his pastor for several years, traveled with him as a daily and constant companion for months, and was his intimate friend till his labors and life closed, and in all my acquaintance with ministers and men, I have known but few so unselfish in purpose, so true in friendship, so pure in life, so elevated in habits of thought and in aims as he. He was an enthusiastic admirer of nature and of art, was peculiarly susceptible to the emotions of the beautiful, the good and sublime, was well versed in history and general literature, and possessed social qualities of a high order."

Mr. Scott, whose graduating exercise at Brown University was a poem entitled "Paul at Athens," may have continued the exercise of his poetical gifts, but he is represented in our hymn books by the following dedication hymn only ("Psalmist," 944):

To thee this temple we devote,
  Our Father and our God;
Accept it thine, and seal it now
  Thy Spirit's blest abode.

Here may the prayer of faith ascend,
  The voice of praise arise;
O, may each lowly service prove
  Accepted sacrifice.

Here may the sinner learn his guilt,
And weep before his Lord;
Here, pardoned, sing a Savior's love,
And here his vows record.

Here may affliction dry the tear,
And learn to trust in God,
Convinced it is a Father smites,
And love that guides the rod.

Peace be within these sacred walls;
Prosperity be here;
Long smile upon thy people, Lord,
And ever more be near.

J. M. D. CATES.

1815–1887.

Rev. J. M. D. Cates was born in Orange County, N. C., June 5, 1815. His ancestors came to Virginia from England in the early settlement of the colonies. In the nineteenth year of his age he left his native place for Tennessee, locating first at Maryville, and nearly four years later at McMinnville. Here, March 11, 1838, he was baptized by Rev. Noah Cates, and united with the Baptist church. Near the close of this year he was married to Miss Ann P. Lyon. With her he engaged in school teaching in Alabama and Mississippi until the death of Mrs. Cates, which occurred October 16, 1841. He then returned to McMinnville, where in 1842, he was licensed to preach by the McMinnville church. February 4, 1844, he was appointed a missionary by the executive board of Liberty Association. His ordination followed, October 13. In 1846, he located at Marion, now Cateston, Cannon County, and early in 1847, he was

elected pastor of the Marion church. Here he was married in September, 1848, to Miss M. J. Taylor, and this continued to be his home until his death, August 1, 1887.

For many years Mr. Cates was active in literary labors, writing frequently for religious papers, and from 1874, to 1881, he was the editor and publisher of the Baptist Messenger. He also wrote and published several books, viz: "Marriage and the Married Life," "The Voice of Truth," "Reply to Ariel." He also compiled three hymn books which were published, viz: "The Companion" (1846), "The Baptist Companion" (185–), and "The Sacred Harp" (1867). In the latter Mr. Cates included twelve hymns written by himself. Of these the following is number 137:

The sacred day of rest
  Has sweetly passed away;
In love and peace, in prayer and praise,
  We 've kept the holy day.

How pure, and how divine,
  The streams of joy that flow
From Zion's sacred hills, to bless
  With life and peace below.

How precious to the soul,
  Such bliss to feel, and know
'T is but a taste of rest above,
  Where joys celestial flow.

O may our thoughts still dwell
  On scenes of pure delight;
May angels guard us while we sleep,
  And bring the morning light.

And when life's fleeting sun
  Shall set and cease to be;
O may our souls with Jesus rest,
  Through all eternity.

Rev. D. B. Vance says of Mr. Cates: "He was in many respects a great man. As a preacher he de-

served the appellation of 'the great commoner.' The Bible was the man of his counsel."

Four of Mr. Cates' hymns in the "Sacred Harp" had appeared either in the "Companion," or "The Baptist Companion," but some of Mr. Cates' hymns in the earlier collections were not included in the "Sacred Harp." He had six hymns in the "Companion" and five in the "Baptist Companion."

JESSE CLEMENT.

1815–1883.

Jesse Clement was born June 12, 1815, in Dracut, near Lowell, Mass. He was educated at the Academy in New Hampton, N. H., and after completing his course of study, he taught there two years. In 1842, he went to Buffalo, N. Y., where for fourteen years he was editor of the Western Literary Messenger, and connected with the Commercial Advertiser. He also wrote a great deal, both prose and poetry, for secular and religious papers and magazines, and published "Noble Deeds of American Women," and "Life of Adoniram Judson." He next removed to Dubuque, Iowa, and founded the Daily Times. In 1868, he went to Chicago, and soon became connected with the Inter-Ocean, and afterward edited several volumes of the "United States Biographical Dictionary." He was an ardent Baptist, and served as deacon of churches in Buffalo, Dubuque and Chicago. He was also an earnest worker in all Christian organizations. He died very suddenly, Christmas morning, 1883, at Butler, Missouri.

Mr. Clement was frequently called upon to write odes and hymns, not only for secular and educational

gatherings, but also for Sunday-school, church, and Y. M. C. A. dedicatory and anniversary services. In "Songs of Delight" (1875) there are seven hymns by Mr. Clement. The following hymn was written by him for the dedication, in 1871, of the University Place church, Chicago, of which he was a constituent member and a deacon for fifteen years:

Thou whose dwelling-place so lofty
Ne'er was seen by mortal eye:
Like a breeze from heaven, softly,
God, our Father! draw thou nigh;
Let thy presence
This new temple glorify.

Thou whose blood was shed for mortals
Freely as the waters flow,
Enter thou these sacred portals,
And thy love on all bestow;
Bleeding Savior,
Here thy wounds to sinners show.

Shining One, this altar brighten
With thy radiance all divine;
Every burdened spirit lighten,
In its darkest chambers shine;
Dove, white pinioned,
Hover near with smiles benign.

Triune God! we come before thee,
That our hearts, from sin set free,
Here may worship, here adore thee,
And our eyes thy glory see;
May we ever
In this temple meet with thee.

EDMUND TURNEY.

1816–1872.

Rev. Edmund Turney, D.D., was born in Easton, Conn., May 6, 1816. He was graduated at Madison University, Hamilton, N. Y., in 1838, and at the theological seminary at Hamilton, in 1840. In the spring of 1841, he was ordained as pastor of the South Baptist church, Hartford, Conn. Two years later he accepted a call to the pastorate of the Baptist church in Granville, Ohio. Here he remained five years, exerting a wide influence in the community and the state. He then became pastor of the Broad Street Baptist church in Utica, N. Y. In 1850, he was appointed professor of biblical criticism in Hamilton Theological Seminary. From 1853, to 1858, he was a professor in Fairmount Theological Seminary, Cincinnati, Ohio. Subsequently he had charge of a charitable institution in New York. In 1865, in Washington, D. C., he began the first organized effort for the education of colored teachers and preachers. He believed that God had prepared him for this work, and notwithstanding many hindrances he prosecuted it with untiring energy and fidelity, until he received the summons that called him from his work to his reward. He died in Washington, September 28, 1872.

Dr. Turney was a conscientious, devout scholar, and possessed the martyr-spirit. Professor Huntington, of Columbian College, Washington, D. C., says of him: "Turning aside from positions more pleasant, and, in the world's estimation, more honorable, — positions which by his talents and his learning he was fitted to adorn — he consented to toil in a hard and obscure field, where he well knew that no dignified repose was to be enjoyed, and no worldly laurels were to be gathered."

In 1862, Dr. Turney published "Baptismal Harmo-

nies; or Baptismal Hymns, with Appropriate Original Music." The collection comprised thirty-one hymns, all written by Dr. Turney, and all but three designed for use at baptismal services. One of these three is the following, for use at the Lord's Supper:

Oh, love divine! oh, matchless grace!
Which in this sacred rite
Shines forth so full, so free, in rays
Of purest living light.

Oh, wondrous death! oh, precious blood!
For us so freely spilt,
To cleanse our sin-polluted souls
From every stain of guilt.

Oh, covenant of life and peace,
By blood and suffering sealed!
All the rich gifts of Gospel grace
Are here to faith revealed.

Jesus, we bow our souls to thee,
Our Life, our Hope, our All,
While we, with thankful, contrite hearts,
Thy dying love recall.

Oh, may thy pure and perfect laws
Be written on our minds;
Nor earth, nor self, nor sin obscure
The ever radiant lines.

This hymn has been transferred to "The Methodist Hymnal," and other collections. Of the baptismal hymns,

How lovely the emblem of faith

had previously been published in the "Southern Psalmist" (1858). In the "Gospel Hymn and Tune Book" (1879) there is a hymn by Dr. Turney, commencing,

Blessèd Jesus, blessèd Jesus,
Thou who gav'st thyself for me.

S. DRYDEN PHELPS.

1816 ——.

The well known author of

Savior! thy dying love,

was born in Suffield, Conn., May 15, 1816. His conversion occurred when he was eighteen years of age, and in 1838, while a member of the Connecticut Literary Institution where he was fitted for college, he united with the Second Baptist church in Suffield. He entered Brown University in 1840, and was graduated in 1844. After studying at Yale Theological Seminary, he supplied the Baptist church in Bristol, and later the First Baptist church in New Haven. Of the latter church he became pastor, January 21, 1846, and with it he remained twenty-eight years. In this time one thousand two hundred and seventeen united with the church, six hundred and fifteen by baptism. In 1874, Dr. Phelps became pastor of the Jefferson Street Baptist church, Providence, R. I. Here he remained until 1876, when he became editor and proprietor of the Christian Secretary, Hartford, Conn., a position which he most honorably filled until 1888, and in which he performed a useful service to the Baptist cause throughout the state. In 1854, Madison University conferred upon him the degree of doctor of divinity. In 1879, he was elected a trustee of Brown University.

Dr. Phelps' published works are as follows: "Progress of Freedom; a Poem" (1838); "The Eventful Day in the Rhode Island Rebellion; a Poem" (1842); "Eloquence of Nature and Other Poems" (1842); "Sunlight and Heartlight; or Fidelity, and Other Poems" (1856); "Holy Land. With Glimpses of Europe and Egypt. A Year's Tour" (1862); "The Poet's Song. Poems for the Heart and the Home"

(1867); "Rest Days in a Journey to Bible Lands, and other Journies Abroad. Sermons Preached in the Four Quarters of the Globe" (1887); "Special Sermons. Preached Chiefly in the First Baptist Church, New Haven, Conn." (1887). The volume on the "Holy Land" has passed through nine editions.

Dr. Phelps' hymns date from his college days. He left Brown University in 1841, to teach a few months in the Institution at Suffield, and while there he was invited to deliver an address, and also to write two hymns for a juvenile temperance celebration, July 4. One of these hymns,

Father, from thy throne above,

soon found its way into a hymn book used for several years in the Methodist Episcopal churches in this country. The other,

When over our land hung oppression's dark pall,

was included in a collection for use at temperance meetings, published in the following year at Providence, R. I.

In 1857, appeared an edition of the "Plymouth Collection," for use in Baptist churches. It was edited by Rev. J. Stanford Holme, D.D., and at his request Dr. Phelps contributed to it two hymns, one on baptism and one on home missions. The first,

Christ, who came my soul to save,

was afterward transferred to the "Service of Song" (1871), the "Baptist Praise Book" (1872). and the "Baptist Hymn and Tune Book" (1873). The home mission hymn begins

Sons of day! arise from slumbers.

In 1858, the "Sacred Lyre," compiled by Rev. J.

Aldrich, was published. It contained four of Dr. Phelps' hymns, the one last mentioned, and

"Sweet is the hour of prayer,"

"Sweet Sunday-school! I love the place,"

"Come friends, and let our hearts awake."

In 1864, the American Baptist Publication Society issued the "Devotional Hymn and Tune Book." In it appeared two new hymns by Dr. Phelps,

"Did Jesus weep for me,"

"This rite our blest Redeemer gave."

In the "Baptist Praise Book" appeared several of the hymns already mentioned, and in later editions the most widely known of all Dr. Phelps' hymns,

Savior! thy dying love.

This hymn, written in 1862, was first published in the Watchman and Reflector, and was copied into various other religious papers. Not long after Rev. Robert Lowry requested Dr. Phelps to furnish some hymns for a collection he was preparing. Among other hymns which Dr. Phelps placed in his hands was this one, and it appeared in "Pure Gold," with the excellent music which Dr. Lowry composed for it, and with which it will always be associated. It also appeared in "Gospel Hymns," No. 1, and later in numerous collections in this land and in lands across the sea. It has been a most helpful hymn to many hearts. A minister in Glasgow says: "A large family joined my church lately. The mother told me she had first of all happened to drop into our chapel, while a stranger in Glasgow, when she was quite overcome, as if her heart were lifted up, with the people singing

Something for thee."

Professor W. F. Sherwin, a few years ago, was holding a Sunday-school Institute in Maine, and dur-

ing the singing of the third verse of this hymn a young lawyer was so much affected that it was the means of changing all his plans for life; and consecrating himself to Christ's service, he devoted himself with his whole heart to evangelistic work. Says Dr. Phelps: "I have had requests for autograph copies of this hymn, and many testimonies concerning its helpfulness to others. I have heard it sung in various and distant parts of our land, on ocean steamers and in other countries. A friend recently showed me a hymn book in the Swedish language, containing it." At the celebration of the author's seventieth birthday, with other letters, the following words of sincere congratulation from Rev. Robert Lowry, D.D., dated Plainfield, N. J., May 13, 1886, were read: "It is worth living seventy years even if nothing comes of it but one such hymn as

Savior! thy dying love
Thou gavest me;
Nor should I aught withhold,
Dear Lord, from thee.

Happy is the man who can produce one song which the world will keep on singing after its author shall have passed away. May the tuneful harp preserve its strings for many a long year yet, and the last song reach us only when it is time for the singer to take his place in the heavenly choir."

In these words, I am sure, Dr. Lowry has given expression to the thoughts of very many of Dr. Phelps' friends.

This hymn has recently been revised by its author, and it is inserted here in its amended form:

Savior! thy dying love
Thou gavest me;
Nor should I aught withhold,
Dear Lord, from thee.

In love my soul would bow,
My heart fulfil its vow,
Some offering bring thee now,
Something for thee.

O'er the blest mercy-seat
Pleading for me,
Upward in faith I look,
Jesus, to thee.
Help me the cross to bear,
Thy wondrous love declare,
Some song to raise, or prayer,
Something for thee.

Give me a faithful heart—
Likeness to thee,
That each departing day
Henceforth may see
Some work of love begun,
Some deed of kindness done,
Some wanderer sought and won,
Something for thee.

All that I am and have —
Thy gifts so free —
Ever, in joy or grief,
My Lord, for thee;
And when thy face I see,
My ransomed soul shall be,
Through all eternity,
Something for thee.

Another of Dr. Phelps' hymns, written in 1860, has been widely used in Sunday-schools and by evangelistic workers at home and abroad. It commences,

Once I heard a sound at my heart's dark door.

Dr. Lowry, in composing the music for it, added a refrain, and it appeared first in "Pure Gold."

Another hymn,

While on life's stormy sea,

written by Dr. Phelps in 1862, is found in several hymnals, although in all cases the author's name is not attached to it. Another of his hymns,

Come trembling soul, be not afraid,

was written after visiting a sick man, who, feeling his need of Christ, found it difficult to believe. This hymn, also, has found its way into published collections.

Dr. Phelps has written a large number of hymns suggested by events in the life of Christ, and many of them have been published in the Christian Secretary, from which they have been transferred to other religious journals.

GEORGE W. ANDERSON.

1816 ——.

Rev. George W. Anderson, D.D., was born in Philadelphia, May 15, 1816. When a child he entered upon a religious life, and March 20, 1826, he was baptized by Rev. T. T. Woolsey, and united with the Central Baptist church in his native city. Having completed his preparatory studies he entered Madison University, from which he was graduated in 1844. In the autumn of that year he entered Hamilton Theological Seminary, and was graduated in 1846. He then assumed the editorial management of a Baptist paper, the Christian Chronicle, published in the interest of the newly established university at Lewisburgh, Penn. Three years later he was elected professor of the Latin language and literature in the same university. In 1854, he was ordained, and became pastor of the Northeast Baptist church, Dutchess County, N. Y. Four years later he accepted the pastorate of the Lower Merion Baptist church, Montgomery County, Penn. In 1864, he was appointed literary editor of the American Baptist Publication Society, a position

which he still holds, and in which he has rendered valuable service to American Baptists. For many years he has been a diligent student of our denominational history both in this country and in Europe. He also takes a deep interest in our educational and denominational work. In 1869, the University at Lewisburgh, now Bucknell University, conferred upon him the degree of doctor of divinity.

Dr. Anderson has been a frequent contributor to the National Baptist and other papers. He is also the author of "The Way to Christ and the Walk in Christ" (1853); "A Plea for Principles; or the Baptists and the Ordinances" (1859); "First Scripture Question Book" (1862); "The Good News" (1863); "The Baptists in the United States" (1875); "The Missionary Outlook" (1884); and "Footprints of Baptism in Europe" (1885). The following hymn (502), written by Dr. Anderson, appeared in "The Baptist Harp" (1849), and is included in several later collections:

Onward, herald of the gospel,
  Bear thy tidings through the land;
Preach the word, as heaven's apostle,
  Sent by Christ's divine command.

Jesus, once the gospel preaching,
  Through his native Judah went,
Salem's sons in mercy teaching,
  Calling Israel to repent.

Israel, all his deep love slighting,
  Spurning all his tenderness,
Still he followed, still inviting,
  Weeping where he could not bless.

Follow then, thy Lord's example;
  Toil in hope, nor faint, nor fear,
For thy needs his grace is ample,
  At thy side he 's ever near.

Work, until the day is ended,
Till thy sun sinks in the west;
Then, with joy and triumph blended,
Christ shall bring thee to his rest.

In the same collection is another hymn (326) by Dr. Anderson, commencing

Now let us raise one last sweet song.

JAMES SPENCER.

1816 ——.

Rev. James Spencer has three hymns in the "Canadian Baptist Hymnal" (1888). Two of these were written for seamen's services. The following hymn was written in 1869, on the occasion of the departure of Rev. William George to enter upon missionary service in Burma:

Constrained by love, go and proclaim
To distant heathen, veiled in night,
The potency of that blessed name,
Which turned our darkness into light.

Go, then, and seek that wandering flock
Whose land no living waters give;
And point to that once smitten Rock,
And bid them drink thereof, and live.

Go to that parched and arid field,
And with good seed implant the ground;
The dreary desert fruit shall yield,
And with the reaper's song redound.

Go, take to them the living bread,
Which God to us has freely given;
So shall their hungry souls be fed
With manna that came down from heaven.

Go, bid the lame with gladness bound,
And teach their silent tongues to sing;
And let the distant vales resound
With praise to Zion's glorious King.

Mr. Spencer was born October 13, 1816, at Mire River, twelve miles from the old city of Louisburg, Island of Cape Breton, Nova Scotia. During the early part of his life he was engaged in mercantile pursuits. When thirty years of age he became acquainted with experimental Christianity, and as a result of his study of the Scriptures, he became a Baptist. Soon afterward he was impressed with the duty of preaching to others the gospel he had received. In 1853, he was ordained at Chester, N. S., and there he remained, engaged in pastoral work, two years. Then he was pastor seven years of the Baptist church in Lower Granville, during which time ninety persons were baptized. Four years he was pastor of the Baptist church in Digby, and preached also to other small churches in the vicinity. Since 1864, he has efficiently labored in St. John, N. B., as seamen's chaplain, preaching to those who go down to the sea in ships, as well as others, the truth as it is in Jesus.

H. H. HAWLEY.

1817 ——.

In many modern collections occurs the following hymn:

There is a hope, a blessèd hope,
More precious and more bright
Than all the joyless mockery
The world esteems delight.

There is a star, a lovely star,
That lights the darkest gloom,
And sheds a peaceful radiance o'er
The prospects of the tomb.

There is a voice, a cheering voice,
That lifts the soul above,
Dispels the painful anxious doubt,
And whispers "God is love."

That voice, aloud from Calvary's height,
Proclaims the soul forgiven;
That star is revelation's light;
That hope the hope of heaven.

This hymn with alterations in the second and fourth stanzas, first appeared anonymously in "Hymns of Zion," compiled by Abel C. Thomas, and published in Philadelphia in 1839. It was written by Mr. Hawley in 1835. He says: "I never knew how it got into print, but I surmise that Rev. A. F. Rockwell, in whose wife's album I had written the hymn, sent it to a Baptist paper in New York, for which he acted as agent, that he sent it without my name, probably with no signature. I presume Mr. Rockwell's album cannot now be found, but I have the manuscript book in which that hymn was copied under date of 1835."

Mr. Hawley is the author of "The Iris, Songs of Jesus for Sunday Schools and Devotional Meetings" (1881). The music is for the most part by Mr. Hawley. Concerning this work, he says: "Finding some fugitive gem of sacred poetry not set to music, I wished to sing it, or set to that which I thought poorly expressed its sentiments, I wished to improve it." Six of the hymns in this work are by Mr. Hawley:

"My soul shall wait upon the Lord,"

"What shall we do with Jesus,"

"I love at the dawn of the Sabbath day,"

"We have come from hill and valley,"

"See that glorious signal flying,"

"Once more to thy temple."

Mr. Hawley was born in Lewis County, New York, April 10, 1817. He received his education at the Academy in Utica, then under the charge of David Prentiss, LL.D., an instructor of marked abilities. When seventeen years of age, and for three years following, Mr. Hawley was the instructor in the primary department of the academy. In 1835, he united with the Baptist church in Trenton Village, whither his parents had removed. Here he established a Sunday-school, and was active in Christian work. In 1837, at the request of Dr. Edward Bright, abandoning his purpose to become a teacher, he entered the counting-room of Bennett & Bright, booksellers and publishers in Utica, and four years later, on Dr. Bright's retirement, Mr. Hawley was admitted to the firm, then known as Bennett, Backus & Hawley. Seven years afterward the publishing department passed into Mr. Hawley's hands. Subsequently he formed a connection with a publishing house in Hartford, Conn., and for a while he made Hartford his home, retaining his connection with the bookstore in Utica. In 1856, he removed to Burlington, Iowa, where he conducted a book and music store, and also an insurance business. To the latter he at length devoted the whole of his attention, and in 1864, he became agent for the west and northwest of the Underwriters' Agency of New York. His health after a while became impaired, and in 1872, he went with his family to southwestern Wisconsin, where in the fields and woods his health was in a measure restored. He now resides in Chicago, Ill.

EDWIN BURNHAM.

1817–1887.

Rev. Edwin Burnham was born in Essex, Mass., May 10, 1817. He had only a common school education, and beyond that was entirely a self-educated man. When nineteen years of age he was ordained at Springfield, N. H., as a minister of the Christian Baptist denomination. His first charge was at Kennebunk, Me., where he was settled the year following his ordination. Subsequently he was pastor of a Christian Baptist church in Boston, and later in Exeter, N. H., and Newburyport, Mass. In 1865, he united with the Second Baptist church in Holyoke, Mass., where he was re-ordained December 22. For about a year he served this church as pastor. In 1869, he entered upon evangelistic work, to which he gave the remainder of his life, and in which he was greatly blessed. He had a commanding presence, a fine voice, and his words in presenting the claims of the gospel could not fail to arouse the hearts and consciences of his hearers. He died at his home in Newburyport, Mass., January 29, 1887.

Mr. Burnham, in 1867, published "Revival Hymns, Original and Selected." The following hymn, written by Mr. Burnham in 1848, is number 435 in Rev. H. L. Hastings' "Songs of Pilgrimage":

Thine oath, and promise, mighty God,
  Recorded in thy word,
Become our hope's foundation broad,
  And confidence afford.

Like Abraham, the friend of God,
  Thy faithfulness we prove;
We tread in paths the fathers trod,
  Blest with thy light and love.

Largely our consolation flows,
While we expect the day
That ends our griefs and pains and woes,
And drives our fears away.

Let floods of mighty vengeance roll,
And compass earth around;
Let thunders sound from pole to pole,
And earthquakes vast astound;

Let nature all convulse and shake,
And angry nations rage;
Thy name our hiding-place we make;
To save thou dost engage.

EMILY C. JUDSON.

1817–1854.

In Dyer's "Psalmist" there is a hymn by Emily E. Chubbuck, commencing

Mother, has the dove that nestled.

Miss Chubbuck, also known by her *nom de plume* "Fanny Forester," was born in Eaton, a small town in Central New York, August 22, 1817. Her parents were poor, and at an early age she assisted in supporting the family by her work in a woolen factory. Afterward she taught the village school, and when she was twenty years of age she was a welcome contributor to the poetical column of the village newspaper. Having attracted the attention of the Misses Sheldon, who kept a well known young ladies' school in Utica, she was made welcome to advantages of which she gladly availed herself. In the hope of continuing the assistance she had rendered her parents, she commenced to write the stories for children which, later, were published under the title of "Alderbrook."

Fanny Lafaurie

Then N. P. Willis made her welcome to the columns of the Evening Mirror, and so, after a long struggle with poverty and other adverse circumstances, she had made her way to a position of honor and influence in the literary world.

Converted when eight years of age, she early had a conviction that at some time she would be a missionary. In January, 1846, she met Dr. Adoniram Judson at the home of Rev. A. D. Gillette, D.D., in Philadelphia, and they were married June 2, of that year. In a few weeks they embarked for Burma. Off St. Helena Mrs. Judson wrote the following beautiful tribute to the memory of Sarah Boardman Judson:

Blow softly, gales! a tender sigh
  Is flung upon your wing;
Lose not the treasure, as ye fly,
Bear it where love and beauty lie,
  Silent and withering.

Flow gently, waves! a tear is laid
  Upon your heaving breast;
Leave it within yon dark rock's shade,
Or weave it in an iris braid,
  To crown the Christian's rest.

Bloom, ocean isle! lone ocean isle!
  Thou keep'st a jewel rare;
Let rugged rock and dark defile
Above the slumbering stranger smile,
  And deck her couch with care.

Weep, ye bereaved! a dearer head
  Ne'er left the pillowing breast;
The good, the pure, the lovely fled
When, mingling with the shadowy dead,
  She meekly went to rest.

Mourn, Burma, mourn! a bow, which spanned
  Thy cloud, has passed away;
A flower has withered on thy sand,
A pitying spirit left thy strand,
  A saint has ceased to pray.

Angels, rejoice! another string
  Has caught the strains above;
Rejoice, rejoice! a new-fledged wing
Around the throne is hovering,
  In sweet, glad, wondering love.

Blow, blow, ye gales! wild billows roll!
  Unfurl the canvas wide!
On! where she labored lies our goal;
Weak, timid, frail, yet would my soul
  Fain be to hers allied.

Dr. and Mrs. Judson arrived at Maulmain, November 30, 1846, and Dr. Judson re-entered upon his missionary labors. He found in Mrs. Judson an efficient helper. She devoted herself at first to the work of learning the language, and of preparing a biography of Sarah Boardman Judson.

The following are the first lines of a poem which was addressed by Mrs. Judson to a missionary friend in Burma, on the death of an infant:

A mound is in the graveyard,
  A short and narrow bed,
No grass is growing on it,
  And no marble at its head;
Ye may go and weep beside it,
  Ye may kneel and kiss the sod,
But ye 'll find no balm for sorrow,
  In the cold and silent clod.

December 24, 1847, a daughter, Emily Frances, was born at Maulmain. It was to this daughter that Mrs. Judson addressed the beautiful lines entitled "My Bird," commencing

Ere last year's moon had left the sky,
  A birdling sought my Indian nest,
And folded, O, so lovingly,
  Her tiny wings upon my breast.

Mrs. Judson's health began to decline soon after, and in November, 1849, Dr. Judson was attacked by the disease which in a few months resulted in his death.

It was after Dr. Judson left Maulmain to embark on the voyage from which he never returned, that Mrs. Judson wrote the tender lines to her mother, commencing

The wild southwest monsoon has risen,
On broad gray wings of gloom,
While here from out my dreary prison
I look as from a tomb — alas!
My heart another tomb.

Dr. Judson sailed from Maulmain, April 3, and died at sea, April 12. Ten days later, and before the sad tidings had reached Maulmain, Mrs. Judson gave birth to a second child, Charles, who died the same day on which he was born. It was this sorrow that occasioned the lines on "Angel Charlie," commencing

He came — a beauteous vision —
Then vanished from my sight,
His wing one moment cleaving
The blackness of my night;
My glad ear caught its rustle,
Then, sweeping by, he stole
The dewdrop that his coming
Had cherished in my soul.

Mrs. Judson, who subsequently returned, with her daughter, to this country, died at Hamilton, N. Y., June 1, 1854.

WILLIAM C. RICHARDS.

1818 ——.

Rev. William C. Richards, ph.d., was born in London, England, November 24, 1818. His father removed to the United States in 1831, and accepted the pastorate of the Baptist church in Hudson, N. Y. The son united with his father's church in 1833, and

in the following year he entered Hamilton Literary and Theological Institution, where he was graduated in 1840. For about ten years he was engaged in literary and educational work in the south. In 1852, he returned to the north, purposing to enter the ministry. He was ordained in July, 1855, and for awhile was associate pastor of the First Baptist church in Providence, R. I. A new interest was soon started, afterward known as the Brown Street Baptist church. Of this church Mr. Richards accepted the pastorate, and with it he remained until 1862, when on account of failing health he resigned, and not long after began to give, for the most part under the auspices of the Y. M. C. A., popular lectures on physical science, which he has continued to the present time, with the exception of three years, from 1865, to the close of 1868, when he was pastor of the Baptist church in Pittsfield, Mass., and professor of chemistry for two years in the Berkshire Medical College. Since 1876, his residence has been in Chicago, Ill.

Dr. Richards' literary labors have been varied and long continued. For many years he has been a contributor to literary and religious journals and magazines. Many years ago he published "Harry's Vacation," a work on every-day science for the young. He prepared also the "Memoir of Gov. Geo. N. Briggs" (1856). Frequently he has given expression to his thoughts in verse, and he has published several anniversary and commencement poems, among them "Electron; a Telegraphic Epic." In recent years he has published several beautifully illustrated volumes of sacred verse, among them "The Lord is my Shepherd," of which Mr. Spurgeon says, "I have laid it up among my treasures of art and song"; and "The Mountain Anthem," or the "Beatitudes in Rhythmic Echoes." He has also written about sixteen poems on rhythmical words of our Lord, which, with others, he purposes to publish in a volume under the title

"Verba Christi." Of hymns he has written a large number, some for special occasions, baptisms, communions, etc. One of these, entitled "Before the Supper," is here given:

O happy service that invites
My willing feet to go
Up to the temple of delights
Where heaven begins below.

From palaces of earthly kings,
Where daintiest feasts are spread,
Fain would I fly on love's swift wings,
To feed on heavenly bread.

No Eschol clusters, large and fine,
Could turn my steps aside,
From that dear feast where holy wine
Is Calvary's mystic tide.

For bread and wine the Christ reveal
To my believing eyes;
In their clear signs the power I feel
Of his great sacrifice.

O happy service that invites
My joyful feet to go
Up to the temple of delights
Where heaven is felt below.

J. H. HANAFORD.

1819 ——.

J. H. Hanaford, M.D., was born in New Hampton, N. H., January 27, 1819. His education he received at the well known academy in his native town. For awhile he devoted himself to teaching, but his health at length becoming impaired, he decided to study medicine, and went to New York for

this purpose. After graduation, he commenced the practice of medicine in Nantucket, Mass., where he remained six years. The climate not proving favorable, he removed to Beverly, Mass., and subsequently to Reading, Mass., where he still resides.

Dr. Hanaford has given much attention to literary work. He is the author of a number of books, "Mother and Child," etc., and is now (1887) assisting in the preparation of a history of his native town. In 1848, he published a collection of hymns for seamen, entitled "Ocean Melodies," and furnished for it nineteen hymns of his own composition. The second edition of this collection, with additions, was brought out by Rev. Phineas Stowe. The following hymn by Dr. Hanaford is from "Ocean Melodies":

Great God, at thy command,
We launch upon the deep;
O guide us in our devious way,
Our souls in safety keep.

When dangers round us crowd,
And toils our course attend,
Be thou our help, our sure defence,
Our everlasting Friend.

Should stormy winds arise,
And tempests madly beat,
O grant us grace to trust in thee,
And near the mercy-seat.

And though in distant climes,
O'er raging seas we ride,
We trust in thee, thou gracious God,
Our Savior and our Guide.

And should our fragile bark
To ocean's depths be hurled,
O may we reach a sheltering port,
A fairer, brighter world.

MARIA FRANCES ANDERSON.

1819 ——.

Mrs. Maria Frances Anderson, a daughter of Thomas F. Hill, of Exeter, England, was born in Paris, France, January 30, 1819. In 1845, she was baptized at Pittsburgh, Penn., by Rev. William Shadrach, D.D., and united with the Grant Street Baptist church, of which Dr. Shadrach was at that time pastor. In April, 1847, she was married to Rev. George W. Anderson, D.D., of Philadelphia.

Mrs. Anderson is the author of a Sunday-school book "Jessie Carey" (1853), and "The Baptists in Sweden" (1861). A home mission hymn, written by Mrs. Anderson in 1849, is in many of our best collections. Dr. George B. Ide, then pastor of the First Baptist church in Philadelphia, had seen some of Mrs. Anderson's poetical productions in the Christian Chronicle, and as he wished to have a home mission hymn in the "Baptist Harp" which he was then compiling, he asked her if she would write one in the same measure as Bishop Heber's

From Greenland's icy mountains.

Mrs. Anderson acceded to his request, and her hymn was sung for the first time at a home mission meeting in the First Baptist church, Philadelphia. Dr. B. M. Hill, corresponding secretary of the American Baptist Home Mission Society, who was present, and read the hymn, introduced it with the remark, "We will now sing a home mission hymn written by a lady of this city, and just published in the 'Baptist Harp.'" The hymn, as it appeared in this collection, is as follows:

Our country's voice is pleading,
Ye men of God, arise!
His providence is leading,
The land before you lies.

Day gleams are o'er it brightening
And promise clothes the soil;
Wide fields for harvests whitening,
Invite the reapers' toil.

Go where the waves are breaking
On California's shore,
Christ's precious gospel taking,
More rich than golden ore;
On Alleghany's mountains,
Through all the western vale,
Beside Missouri's fountains,
Rehearse the wonderous tale.

Where prairie flowers are blooming,
Plant Sharon's fairer rose;
The farthest wilds illuming,
With light that ever glows;
To each lone forest ranger,
The Word of Life unseal;
To every exile stranger,
It's saving truths reveal.

The love of Christ unfolding,
Speed on from east to west,
Till all, his cross beholding,
In him are fully blest.
Great Author of salvation,
Haste, haste the glorious day,
When we,a ransomed nation,
Thy sceptre shall obey.

In the "Calvary Selection" (892) and the "Baptist Hymnal" (594) this hymn has three stanzas, the third given above being omitted. In the "Baptist Harp" Mrs. Anderson has another hymn (112) commencing,

Yes, she is gone, yet do not thou
The goodness of the Lord distrust.

FREDERIC DENISON.

1819 ——.

Rev. Frederic Denison is a native of Stonington, Conn., where he was born September 28, 1819. He was graduated at Brown University in 1847, and was ordained in the same year as pastor of the Baptist church in Westerly, R. I. This church he served in two pastorates fifteen years. He was afterward pastor of the Central Baptist church in Norwich, Conn., and of the Baptist church in Central Falls, R. I. During the civil war he was chaplain of the First Rhode Island Cavalry, and the Third Rhode Island Heavy Artillery, serving three years. After the war, he had pastorates in Westerly, R. I., New Haven, Conn., Woonsocket, and Providence, R. I. In recent years he has devoted himself to literary work. Among the writings he has published are the following: "The Sabbath Institution" (1855); "Notes of the Baptists and their Principles, in Norwich, Conn." (1857); "The Supper Institution" (1860); "The Evangelist, or Life and Labors of Rev. Jabez S. Swan" (1873); "Sabres and Spurs, or History of the First Rhode Island Cavalry" (1876); "Westerly, and its Witnesses for Two Hundred and Fifty Years" (1878); and "Shot and Shell, or History of the Third Rhode Island Heavy Artillery" (1879). He has also published several sermons, orations, and memorial addresses, and has been a frequent contributor to the secular and religious press.

Mr. Denison is also the author of an ode, on the unveiling, in 1885, of the painting of the arrival of Roger Williams with the first charter of Rhode Island; an ode on the centennial of the capture of General Prescott; an ode at the French Memorial in 1882; an ode at the unveiling of the soldiers' and sailors' monument, in South Kingston, R. I., in 1886;

an ode at the dedication of the memorial of Col. John S. Slocum, in Providence, R. I., in 1886; a poem on the Baptist pioneers of Groton, Conn., in 1887; also many other occasional poems. One of his hymns,

Forward, brave men to the battle,

is in "The Gospel Hymn Book." He has also hymns in "Welcome Tidings" and "Glorious Tidings," and among them the following:

Bethesda is open, the angel has come,
The Spirit is calling for thee;
The waters are troubled, behold, there is room;
Salvation through Jesus is free.

Come, press to the waters while mercy is here,
Accept of a cleansing complete;
O hear the entreaty, — dismissing your fear,
Lo! judgment and mercy now meet.

The house of Bethesda for sinners was built,
The pool is a fountain of love;
The waters are troubled for cancelling guilt,
And still for our healing they move.

Then come to the fountain, ye needy and lost,
Come now while the Savior is nigh;
This grace has been purchased at infinite cost;
And they that reject it must die.

JAMES TUPPER.

1819–1868.

Mr. Tupper was born in Charleston, S. C., December 9, 1819. In early life he received permanent religious impressions, and when sixteen years of age he united with the First Baptist church in his native city. A few years later he received a license to preach, but as it was his purpose to engage in the

profession of law he was not ordained. When twenty-one years of age he was admitted to the bar. His progress in his profession was rapid. He was early elected a member of the state legislature, from which he received an appointment as master in equity, and held the position through life. For a while also, he was auditor of the state, filling the office alike with honor to himself and to those whom he served. In all his trusts he was faithful, and in everything he adorned his religion. Prominent in Sunday-school work, he was never so happy as in leading the young along the paths of wisdom and virtue. His life was one of earnest, consecrated effort, and having served his generation with all fidelity he fell asleep at Summerville, S. C., August 28, 1868.

Mr. Tupper was the author of hymn 155 in "The Baptist Psalmody," from which it has been transferred to other collections. The hymn is as follows:

Dark was the hour, when Jesus bore
The sorrows of Gethsemane;
Strong was the grief, which caused to flow
His bloody sweat of agony.

He came with fallen man to dwell,
And suffer in his guilty stead;
He came, and now God's anger fell
Unmixed upon his sinless head.

O, hear the fainting Sufferer pray,
As all the powers of nature sink,—
"O, Father, take this cup away,
The bitter cup, alone, I drink."

"Yet not my will," he humbly cries
"Thine, Father, be as ever done."
Amazing wonder! heaven denies
The prayer of its own Holy One.

It could not pass, for he alone
Was strong to suffer and to save;
By him, in blood, our sins were borne,
And death he conquered in the grave.

KAZLITT ARVINE.

1819–1851.

Rev. Kazlitt Arvine is well known as the author of a "Cyclopædia of Moral and Religious Anecdotes," and a "Cyclopædia of Anecdotes of Literature and the Fine Arts." He was born in Centreville, Allegany County, N. Y., December 18, 1819. Having pursued preparatory studies, he entered Wesleyan University, at Middletown, Conn., where he was graduated in 1841. In 1842, he entered Newton Theological Institution. In the catalogue for 1842–3, his name appears as Silas W. Palmer. While he was at Newton his name was changed to Kazlitt Arvine by an act of the Massachusetts legislature. Mr. Arvine was a very zealous abolitionist, and during his theological course he became secretary of the "Provisional Committee," which afterward gave way to the Free Mission Society. He was very popular as a preacher, and supplied the pulpit of the First Baptist church, Boston, in the summer of 1843, while pastor Neale was in Europe. He was graduated at Newton in 1845, and November 6, 1845, he was ordained as pastor of the Baptist church in Woonsocket, R. I. Rev. N. Colver, of Boston, preached the sermon, and John G. Whittier wrote for the occasion a hymn of seven stanzas, commencing

> A strength thy service cannot tire,
> A faith which doubt can never dim,
> A heart of love, a lip of fire,
> O Freedom's God! be thou to him.

Mr. Arvine remained in Woonsocket two years. He then became pastor of what was known as the Providence church in New York. A tendency to consumption had already developed, and on account of failing strength he was obliged to resign in a few

months. His health having been in part restored, he accepted a call to the pastorate of the Baptist church in West Boylston, Mass. But he soon again began to decline, and he died at East Brookfield, Mass., July 15, 1851, greatly beloved by the people whom he served.

Mr. Arvine in early life achieved some reputation as a poet, and later he published a volume of poems. The following hymn, written by him, was sung at his ordination:

Far and wide, in mercy great,
Lord, make known thy Word, which flings
O'er our sad and darkened state,
Joy and sunshine from its wings;
Grace for guilt, it bids us crave,
Hope for fear, and peace for strife;
And, through Jesus' trusting grace,
Opens up our way to life.

Lord, increase and bless, we pray,
Those who teach thy gospel's plan;
Oh, vouchsafe them, day by day,
Power with God, and power with man;
While they 're echoing thy will,
'Mid the wrecks of sin and death,
Spirit, come, the slain to fill
With thy resurrection breath.

Round her leaders, bring thy church
All to conflict, armed with prayer;
Then ere long, shall victory perch
On the banner-cross they bear;
Then shall Zion's light go forth
Brighter than the noonday sun;
Christ shall come and reign on earth,
Making all its kingdoms one.

In Dr. John Dowling's "Conference Hymns" (1849), Mr. Arvine has a hymn entitled "The Victor Vanquished," commencing

"Thou must go with me," said the Terror-king.

LUCY S. (HILL) DOUGHERTY.

1822–1847.

When floating on life's troubled sea,
By storms and tempests driven,
Hope, with her radiant finger, points
To brighter scenes in heaven.

She bids the storms of life to cease,
The troubled breast be calm;
And in the wounded heart she pours
Religion's healing balm.

Her hallowed influence cheers life's hours
Of sadness and of gloom;
She guides us through this vale of tears
To joys beyond the tomb.

And when our fleeting days are o'er,
And life's last hour draws near,
With still unwearied wing she hastes
To wipe the falling tear.

She bids the anguished heart rejoice;
Though earthly ties are riven,
We still may hope to meet again
In yonder peaceful heaven.

This hymn was published anonymously in the Christian Watchman, October 31, 1839. Rev. S. F. Smith, D.D., subsequently included it in "The Psalmist" (1843), of which he was one of the compilers. In the first edition it was marked "anon," but the authorship of the hymn was afterward made known to Dr. Baron Stow, Dr. Smith's associate in the preparation of the "Psalmist," and the pastor of the writer of the hymn, and in all subsequent editions the name L. S. Hill has been added. The hymn has been transferred to many later collections.

Lucy Simonds Hill was born in Boston, Mass., June 17, 1822. From a child she was thoughtful and conscientious, obedient to her parents, kind-hearted,

truthful and studious. In 1839, having been led to accept Christ as her Savior, she was baptized by Rev. Baron Stow, and united with the Baldwin Place Baptist church in Boston. In her religious life she received counsel and assistance from her mother and elder sister, Abby S. Another sister, Harriet E., who was two years younger, should also be mentioned, for a sketch of one could hardly be written without a reference to the other. Both were detained from entering the grammar school till beyond the usual age for admission. But these years of home service were not passed unimproved, the elder sister, a diligent scholar, directing their studies, though with meagre facilities in the way of books. The two sisters at length entered the Bowdoin school, and from it they were graduated at the same age as their more favored classmates, Harriet having the valedictory, a poem which was published in the Advertiser by the school committee. After leaving school, Lucy added to her acquirements a knowledge of Latin and French, pursuing these studies at home without a tutor. She also took lessons in vocal and instrumental music, and continued the study of English composition and mathematics, with the purpose of becoming a teacher of these branches. The death of her sister Harriet in 1841, and that of her father in 1842, were sore bereavements. Near the close of 1842, by the advice of friends, she accepted a position as teacher in a private family on a plantation in Mississippi, and reached her destination February 12, 1845. Acceptably she filled this position for a while, but finally, with the approval of her family and friends, she was married to Captain William D. Dougherty, of St. Louis. The union was a happy one, but was soon terminated by the death of Mrs. Dougherty, which occurred May 21, 1847. Her husband died about two years later.

Beside the hymn given above, Mrs. Dougherty wrote numerous other hymns and poems, many of

which were published in the newspapers and magazines of the day, among them

"There are moments, peaceful moments,"

"Evening's hallowed minstrelsy,"

"There is a land of pleasure,"

"They come when fearful thoughts oppress,"

"I thank thee, Father, source of bliss."

The following lines were written in 1840, by Mrs. Dougherty's sister Harriet, who shared her poetic gift:

When morn's first scented breeze
Shatters the night-gems on the lily's breast,
Go, thou whose brow ne'er wore the wreath of ease:
Nature for thee has rest.

When high through heaven's blue field
Apollo wheels his car in circling flight,
Go, thou whose smiles to shades of grief ne'er yield:
For thee bright beams the light.

When twilight claims the hour,
The shadowy hour of breezy minstrelsy,
Go, thou whose heart is sad, and feel the power
Of Nature's sympathy.

When night, on ebon wing,
Hangs out her jewels in the dusky heaven,
Go, child of gloom, to thee shall Nature bring
The balm to misery given.

Nature has sympathy
For every child that walks the fields of earth,
The hour of sadness, and the hour of glee,
For grief, and joyous mirth.

The eldest sister, Abby, possessed the same gift, and a hymn was published by her in the Watchman and Reflector, commencing

When weary with the toils of life
Or filled with anguish, grief, or pain,
'T is sweet to think that death is near
If we can say "To die is gain."

This hymn was composed after hearing a sermon from the text "To die is gain."

DANIEL C. EDDY.

1823 ——.

Rev. Daniel C. Eddy, d.d., was born in Salem, Mass., May 21, 1823, and when nineteen years of age he united with the First Baptist church in that city. On the completion of his literary and theological studies, he accepted a call to the pastorate of the First Baptist church in Lowell, Mass., and was ordained in January, 1846. He remained in Lowell ten years, and during this time he baptized six hundred and thirty-seven converts, and one thousand and five new members were added to the church. In 1854, he was elected a member of the legislature of Massachusetts, and at the organization of the house of representatives he was chosen speaker. This honorable position he filled so acceptably that at the close of the session he received a unanimous vote of thanks for his promptness, ability, and urbanity. In 1856, he accepted a call to the pastorate of the Harvard Street Baptist church, Boston, and here, as in Lowell, large audiences were attracted by his preaching, and large additions were made to the membership of the church. In 1862, he became pastor of the Tabernacle Baptist church, in Philadelphia, and after two years of service he returned to Boston, as pastor of the Baldwin Place Baptist church, which subsequently gave up its old place of worship, and erected a new church edifice on Warren Avenue. From Boston, in 1871, Dr. Eddy was called to the pastorate of the First Baptist church in Fall River, Mass. In 1873, he again returned to Boston, and was engaged in the erection of a new church at the south end; but the enterprise, for various reasons, was at length abandoned, and in 1877, Dr. Eddy became pastor of the Baptist church in Hyde Park, Mass. In 1881, he accepted a call to the pastorate of the First Baptist church, east district,

Brooklyn, N. Y., where he still (1888) remains. The church has erected a new house of worship, and is prospering under Dr. Eddy's leadership.

The degree of master of arts was conferred upon Dr. Eddy by Harvard College in 1855. Madison University, in 1856, conferred upon him the degree of doctor of divinity.

Throughout his ministry Dr. Eddy has devoted himself to authorship. Several of his books have had a very large circulation, especially his "Lectures to Young Men," "Young Women's Friend," "Heroines of the Missionary Enterprise," "Angel Whispers," and "The Burman Apostle." His story books, and books of travel for the young, have been equally successful. He has also been a frequent contributor to the denominational press. Dr. Eddy has given much attention to hymnology, and is the author of several occasional hymns, among them,

God of the nations! from thy throne,

and another of four stanzas, each stanza commencing with a line from the doxology,

Praise God from whom all blessings flow.

The following dedication hymn by Dr. Eddy has a place in the "Baptist Praise Book" (1874):

Maker of land and rolling sea,
We dedicate this house to thee;
And what our willing hands have done,
We give to God and to the Son.

Come fill this house with heavenly grace,
While sinners throng the heavenly place,
And saints below with saints above,
Unite to sing redeeming love.

Here let the cross be lifted high
Before a world condemned to die:
Here flow the blood of sacrifice,
To hush the Law's avenging cries.

Here let the mourning soul find rest
Upon the Savior's loving breast;
And with the sense of sins forgiven,
Each heart aspire to God and heaven.

Long may this sacred temple be
A monument of praise to thee;
And when to this no more we come,
Be heaven our high, eternal home.

Dr. Eddy has nearly ready for publication a hymn book entitled "The Memorial Hymnal."

J. WHEATON SMITH.

1823 ——.

Rev. J. Wheaton Smith, D.D., was born in Providence, R. I., June 26, 1823. When he was ten years of age his parents removed to Calais, Me., and there, two years later, he was baptized by Rev. James Huckins, and united with the Calais Baptist church, of which his father was a deacon. In 1844, he entered Brown University, and was graduated in 1848, receiving the Jackson premium for the best essay on moral philosophy. Entering Newton Theological Institution, he was graduated in 1851. March 30, of that year, and while a student at Newton, he was ordained pastor of the Worthen Street Baptist church, Lowell, Mass. In 1853, he became pastor of the Spruce Street Baptist church, Philadelphia. Here he remained until 1870, when with a colony from that church he organized the Beth Eden Baptist church, corner of Broad and Spruce Streets. Here he remained as pastor until 1880, when impaired health induced him to tender his resignation. Since that time, while making Philadelphia his home, he has supplied churches in Montreal

and elsewhere, and has continued his usefulness in the management of important secular and religious trusts. He received, in 1862, the degree of doctor of divinity from the University of Lewisburgh, now Bucknell University.

Dr. Smith has been a frequent contributor to the religious press. He is also the author of the "Life of John P. Crozer" (1868). In "The Devotional Hymn and Tune Book" he has the following hymn:

'T is sweet in the trials of conflict and sin,
Temptation without and temptation within,
To know through the journey of life as I roam,
I am bound for the mansions of glory at home.

'T is sweet in the gloom of earth's sorrow or fears,
My eyes overflowing with penitent tears,
To know, though the billows around me may foam,
I am bound for the mansions of glory at home.

I ask not to hasten from duty or care,
The troubles of life let me patiently bear,
If only I know as I look through the gloom,
I am bound for the mansions of glory at home.

When all earthly conflicts and trials are o'er,
When sin and temptation beset me no more,
Still trusting in Jesus, I 'll welcome the tomb,
For I 'm bound for the mansions of glory at home.

EDWIN T. WINKLER.

1823–1883.

Rev. Edwin Theodore Winkler, D.D., was born in Savannah, Ga., November 13, 1823. Having pursued preparatory studies in Chatham Academy, Savannah, he entered Brown University, Providence, R. I., where he was graduated in 1843. It was his purpose

to engage in the work of the Christian ministry, and he commenced a course of theological study in Newton Theological Institution. He remained at Newton two years, and then returned to the south, where he became assistant editor of the Christian Index, and supplied the pulpit of the Baptist church in Columbia, Ga., for six months. In 1846, he was ordained as pastor of the Baptist church in Gillisonville, S. C., where he remained three years. In 1852, he removed to Charleston, S. C., and became editor of the Southern Baptist, and corresponding secretary of the Southern Baptist Publication Society. In 1854, he accepted a call to the pastorate of the First Baptist church in Charleston, and with the exception of service as chaplain in the confederate army during the civil war, he remained in this position until 1872, when he became pastor of the Baptist church in Marion, Ala. In 1874, in addition to his pastorate, he assumed the editorship of the Alabama Baptist, and these two positions he held until his death, which occurred at Marion, November 10, 1883.

Dr. Winkler was a man of broad and generous culture. He was also an accomplished speaker, and was often invited to preach on special occasions, and to address literary societies. In 1871, he preached a memorable sermon on the education of the colored ministry before the American Baptist Home Mission Society, and in 1876, he delivered a centennial discourse at Newton Theological Institution. In 1858, Furman University conferred upon him the degree of doctor of divinity.

Dr. Winkler was the author of an essay on "The Spirit of Missions, the Spirit of Christ," and another on "The Sphere of the Ministry." In 1855, at the request of the Southern Baptist Publication Society, he compiled "The Sacred Lute, a Collection of Popular Hymns." In this book he aimed to bring together the best of the spiritual songs which the Baptists of

the south were wont to sing in social meetings and religious awakenings. The collection contained seven hymns by the compiler, and four hundred and sixteen hymns in all. A new and enlarged edition, but with so many changes that it was entitled to be regarded as a new book, was issued in 1860. This edition contained eight hymns by Dr. Winkler. The first lines are

"Lord, Lord, my heart rejoicing,"

"O sinner, idly dreaming,"

"Aloft to heaven our hope ascends,"

"Long did the scenes of Jerusalem languish,"

"To earth descend, O Holy Dove,"

"Behold the light in heaven,"

"Now in this consecrated place,"

"Our land with mercies crowned."

Some of these hymns have been transferred to other collections. They are not all of equal excellence. Perhaps the best hymn is the following:

O sinner, idly dreaming
The hours of life away,
While fainter grows the beaming
Of mercy's precious day,
Soon — spent their little number —
The night of death may break,
And thou bewail thy slumber;
O spell-bound sinner, wake!

As the fleet eagle, darting
With all his might of wing,
As the swift arrow, starting
From the resounding string,
So moments of probation
Their quick departure take;
If thou wouldst win salvation,
O spell-bound sinner, wake!

Time flies to reach the ending
Of all thy hopeful years,
To meet the Judge, descending
Along the darkened spheres;
O, if that dreadful morrow
Thy dream of life shall break,
Vain, vain will be thy sorrow;
Then, spell-bound sinner, wake!

Today the soft sky o'er thee
Still shines with gracious blue,
Today the work before thee
Thou mayst with ardor do;
Thou mayst receive God's Spirit,
And for thy Savior's sake,
Eternal life inherit;
O spell-bound sinner, wake!

THOMAS L. BAILEY.

1824 ——.

Rev. Thomas L. Bailey is the author of a large number of hymns which have appeared in various Sunday-school hymn books, "Welcome Tidings," "The Garner," etc, etc. One of his hymns,

Come, talk to me of Jesus,

is in "The Gospel Hymn and Tune Book" (1879), published by the American Baptist Publication Society. The following hymn, by Mr. Bailey, is from "The Garner":

No night in heaven, eternal day;
No gloom is there, no need to pray;
No life to lose, no hopes to raise,
But all, yes all, is endless praise.

No night in heaven, no dark'ning sky;
No clouds arise, no tempests fly,
No thunders roll, no lightnings blaze,
But all, yes all, is endless praise.

No night in heaven, and yet no sun;
No moon is there her course to run;
No changing scenes to mark the days,
Where all, yes all, is endless praise.

No night in heaven, God's light alone
In glory shines around his throne
There to the Lamb, in joyous lays,
The hosts of heaven give endless praise.

Mr. Bailey was born in Philadelphia, Penn., March 2, 1824. His parents were members of the Society of Friends. Soon after his marriage in 1856, he made his home in Chester County, where he was actively engaged in Sunday-school work. In 1869, he united with the Baptist church at West Chester. In the following year he was licensed to preach, and having been called to the pastorate of the Baptist church in Marlton, N. J., he was ordained in that place in 1871. Several times he has been obliged to relinquish his pastoral labors on account of impaired health; and at the present time (1887) he is withdrawn from the service of the ministry, with the exception of occasional preaching. He resides at Atlantic City, N. J.

RICHARD S. JAMES.

1824 ——.

Rev. Richard S. James, D.D., was born in Philadelphia, Penn., June 18, 1824. He was educated at Brown University and Columbian College, and began to preach when he was eighteen years of age. In 1859, he was ordained, and for nine years he was pastor at Camden and Marlton, N. J. Subsequently he was pastor of the Baptist church at West Newton, Mass., and of the Market Street Baptist church in

Zanesville, Ohio. He then accepted a professorship in Hillsdale College, Mich. Afterward he was principal of Oak Grove Academy, at Medina, Mich. In 1880, he became president of Judson University, at Judsonia, Ark. On account of a burdensome debt the university was at length closed, and Dr. James accepted the presidency of Buckner College, at Witcherville, Sebastian County, Ark., an institution established by the Baptists of western Arkansas and Indian Territory, and named in honor of Dr. Buckner, who for thirty-five years was a devoted missionary of the Southern Board to the Indians.

Dr. James is the author of several hymns. One, commencing

How sadly flow the waters
From China's clouded hills,

was written by Dr. James in his senior year at Columbian College for the farewell services held on the departure of Rev. J. L. Shuck, Rev. T. W. Tobey, and Dr. James' oldest brother, Dr. J. Sexton James, as missionaries of the Southern Board to China. Another hymn,

Hark! what melodious sounds are they,

was written on receiving tidings of the death of his brother and wife in the China seas, as sorrow was turned into joyous anticipation of the ultimate triumph of the gospel, notwithstanding such depletions in our missionary work. The following hymn by Dr. James is from "The Devotional Hymn and Tune Book" (1864).

Hastening on to death's dark river,
Daily nearer to the shore,
When, our warfare ceased forever,
We shall meet the foe no more.

Soon we 'll see that blissful region,
Where the Prince of Peace doth reign.
Blesséd thought! no hostile legion
Enters there with grief or pain.

Clothed with bodies pure and glorious,
God's free grace we there shall own,
In the Savior's strength victorious,
Cast before him every crown.

NATHANIEL BUTLER.

1824 ——.

Rev. Nathaniel Butler, d.d., son of Rev. John Butler, a well known preacher and revivalist, was born in Waterville, Me., October 19, 1824. He was fitted for college at the academy in Yarmouth. The first three years of his collegiate course he spent at Georgetown College, Ky., but he was graduated at Waterville College, now Colby University, in 1842. October 28, 1845, he was ordained pastor of the Baptist church in Turner, Maine. Here he remained until 1850, when he accepted an appointment as agent for the American Baptist Missionary Union for Maine and eastern Massachusetts. A few months later he accepted a call to the pastorate of the Baptist church in Eastport, Maine. Here he remained nine years. His subsequent pastorates were as follows: From 1860, to 1863, at Auburn, Me.; from 1864, to 1869, at Camden, Me.; from 1869, to 1872, at Albion, Ill.; from 1872, to 1873, at Leavenworth, Kan.; from 1873, to 1876, at Bangor, Me.; from 1876, to 1877, at Dexter, Me.; 1877, to 1878, at North Vassalborough, Me.; and from 1880, to 1881, at Hallowell, Me. Then for several years, he was connected with the monumental department of the Bodwell Granite Company. In 1887, he went west, and engaged in evangelistic labor.

Dr. Butler was private secretary of Vice-president Hamlin from 1861, to 1865. He represented Vassalborough and Windsor in the Maine legislature of 1880.

In 1856, he was elected a trustee of Colby University, and in 1873, he received from that institution the degree of doctor of divinity.

In 1877, he published a "Memorial of Nathaniel Milton Wood, with Sermons." He has also written not a little in prose and verse for the religious and secular press. The following hymn, written in 1849, is from the "Christian Melodist" (254):

How sweet, when worn with cares of life,
From all its busy scenes to flee;
To leave awhile its toil and strife,
And hold communion, Lord, with thee.

When the tired spirit seeks its rest,
'T is there a sure repose I meet;
'T is there my weary soul is blest,
Kneeling before thy mercy-seat.

When sin o'ercasts with clouds my sky,
And Jesus hides his face from me,
Then to thy mercy-seat I fly,
And bow in humble prayer to thee.

There all the clouds of earth depart,
And heaven itself I almost see;
The Savior whispers to my heart
And shows his smiling face to me.

There Jesus' voice of love I hear;
There glory sheds its light around,
Eye never looked on things so fair;
Earth never heard so sweet a sound

Thou Lamb of God! O, let me dwell
Forever at thy sacred feet,
To hear the voice I love so well,
And ne'er forsake the mercy-seat.

JOHN M. EVANS.

1825 ——.

John M. Evans was born November 30, 1825, in Hilltown, Bucks County, Penn. In November, 1841, he was baptized in Philadelphia by Rev. J. H. Kennard, D.D., and united with the Tenth Baptist church, of which Dr. Kennard was pastor. He at once became identified with the music in both the church and Sunday-school. In 1854, on the opening of the new edifice of the Tenth church, he assumed the charge of the music, and was appointed superintendent of the Sunday-school. This was the first Sunday-school in Philadelphia to make music a prominent feature in its exercises. In 1864, Mr. Evans connected himself with the Tabernacle Baptist church, and for fourteen years had the entire charge of the music in the church and Sunday-school. In 1883, he became a member of the Memorial Baptist church, and at the organization of the Temple Baptist church at Tioga, in 1885, he identified himself with that new interest.

Mr. Evans is the author of several hymns, and also of several well known tunes. The following hymn is number 303 in the "Devotional Hymn and Tune Book" (1864), and was written by Mr. Evans about the year 1860:

Amid the joyous scenes of earth,
When hope's bright visions round us play,
There still remains an hour most dear:
The mem'ry of that happy day,
Happy day, happy day,
When Jesus washed my sins away, etc.

Should all the joys of earth grow dim,
And melt like fancy's dreams away,
There linger deep within the heart
Fond mem'ries of that happy day,
Happy day, etc.

Basil Manly, D. D.

When sorrow's clouds around us lower,
Amid the gloom a cheering ray
Comes gently stealing o'er the soul;
It is the mem'ry of that day,
Happy day, etc.

When death's dark shadows gather round,
When nature's noblest pow'rs decay,
A spirit's whispering voice recalls
The blessèd mem'ries of that day,
Happy day, etc.

Mr. Evans' best known musical composition is that which was written to accompany the familiar hymn by Phœbe Cary, commencing

One sweetly solemn thought.

See "Devotional Hymn and Tune Book"(1864), and some later works.

BASIL MANLY.

1825 ——.

Among the Baptists of the south the name of Manly is very intimately associated with Christian song. Rev. Basil Manly, D.D., LL.D., a son of Dr. Basil Manly, of South Carolina, was born in Edgefield County, S. C., December 19, 1825. He fitted for college in a preparatory school at Charleston, and then entered the University of Alabama, at Tuscaloosa, where he was graduated in 1843. He then entered Newton Theological Institution, from which he removed to Princeton Theological Seminary, where he was graduated in 1847. Having been ordained at Tuscaloosa, Ala., in 1848, he commenced his ministry as pastor of three country churches, two in Sumter County, Ala., and one in Noxubee County, Miss.

Under the strain of the manifold labors which these three pastorates, widely separated, imposed upon him, his health became impaired, and at length he withdrew from the active labors of the ministry until September, 1850. He then accepted a call to the pastorate of the First Baptist church in Richmond, Va. In 1854, his health again failed, and having resigned as pastor, he established the Richmond Female Institute, of which he became the principal. When the Southern Baptist Theological Seminary was organized at Greenville, S. C., in 1859, Dr Manly received an appointment as professor of biblical interpretation. During the war the seminary was suspended, and the professor preached for several churches near Greenville. When the seminary was re-opened, he resumed the duties of his professorship, and devoted himself to the interests of the seminary until 1871, when he accepted the presidency of Georgetown College, Ky. This position he filled until 1879, when he was elected professor of Old Testament interpretation and biblical introduction in the Southern Baptist Theological Seminary, which had been removed from Greenville, S. C., to Louisville, Kentucky. There he still remains. Dr. Manly's attainments as a biblical scholar are widely acknowledged. The University of Alabama conferred on him, in 1859, the degree of doctor of divinity. The degree of doctor of laws he received from the Agricultural College at Auburn, Ala., in 1874.

Beside pamphlets and occasional sermons, Dr. Manly has published "A Call to the Ministry" (1867), and "The Bible Doctrine of Inspiration Explained and Vindicated" (1888), a work of great excellence. In 1849, while withdrawn from the labors of the pastorate, he compiled, with the aid of his honored father, the "Baptist Psalmody," which was published in Charleston in the succeeding year, and has had an extensive circulation in the southern states. To this collection, which is one of great excellence, Dr. Manly contributed nine hymns:

"Holy, holy, holy Lord,"

"Jesus, my Lord, I own thee God,"

"God with us, O glorious name,"

"Our God invites the wanderers home,"

"Lord, I deserve thy deepest wrath,"

"Before the pool a sufferer lay,"

"In doubt's dim twilight here I stray,"

"God of the seas, whose ruling voice,"

"There is a light which shines from heaven."

Dr. Manly has also written twenty or thirty additional hymns, some of which, as well as of those whose first lines are given above, have found their way into various collections. The following hymn was written by Dr. Manly at the request of Dr. Boyce, for the first commencement of the Southern Baptist Theological Seminary at Greenville, S. C., in 1860, and has been sung at every commencement of the seminary since:

Soldiers of Christ, in truth arrayed,
A world in ruins needs your aid,
A world by sin destroyed and dead,
A world for which the Savior bled.

His gospel to the lost proclaim,
Good news to all in Jesus' name;
Let light upon the darkness break,
That sinners from their death may wake.

Morning and evening sow the seed,
God's grace the effort shall succeed.
Seedtimes of tears have oft been found
With sheaves of joy and plenty crowned.

We meet to part, but part to meet,
When earthly labors are complete,
To join in yet more blest employ
In an eternal world of joy.

ROBERT LOWRY.

1826 ——.

The author of

Shall we gather at the river

was born in Philadelphia, Penn., March 12, 1826. At the age of seventeen years he became a disciple of Christ, and although his parents were members of the Associate Presbyterian church, his study of the Scriptures led him to cast in his lot with the Baptists, and having been baptized by Rev. Geo. B. Ide, D.D., he united with the First Baptist church in Philadelphia. At once he devoted himself to Christian work, especially in connection with Sunday-schools. The desire to consecrate his life to Christ's cause, gradually took possession of him, and at length his pastor drew from him the confession that his thoughts had been directed to the work of the Christian ministry. Encouraged by Dr. Ide to prepare himself for this work, he entered Lewisburgh, now Bucknell University, where he was graduated with valedictory honors in 1854. The same year he was ordained and became pastor of the First Baptist church in West Chester, Penn., where he remained for five years. In 1858, he accepted a call to the pastorate of the Bloomingdale Baptist church, New York. In 1861, he became pastor of the Hanson Place Baptist church, Brooklyn. Here he remained until 1869, when he accepted the professorship of belles-lettres in his alma mater, together with the pastorate of the Lewisburgh Baptist church. This double service he performed six years, and then removed to Plainfield, N. J. Here a new church was organized, and Dr. Lowry—the honorary degree of doctor of divinity having been conferred upon him by Lewisburgh University—was called to the pastorate of what has since been known as the Park Avenue Bap-

tist church. In 1880, Dr. Lowry took a rest of four years, and visited Europe. In 1885, he felt that he must have a longer respite, and after nine years of labor with a people to whom he was tenderly attached, he resigned. An effort was made to have him reconsider his action, and continue his ministry in Plainfield; but he was firm in the conviction that in taking this step he was in the path of duty, and for a time he traveled in the south and west, and subsequently in Mexico. At length, re-invigorated in health, he returned to Plainfield, where he still resides, devoting himself to the work which he loves so well, and in which he has achieved abundant success.

For, successful as Dr. Lowry has been as a pastor and preacher, multitudes know him better as a writer of hymns and composer of sacred music. On the death of William B. Bradbury, the music publishing business which he had built up in New York was continued by Biglow & Main. The new firm made a proposal to Dr. Lowry to prepare a book for use in Sunday-schools. At first Dr. Lowry shrank from the undertaking, fearing that it would interfere with his ministerial duties. He was at length, however, induced to enter upon the preparation of the proposed book. The work then begun has been continued to the present time.

Dr. Lowry's fondness for music was exhibited in his earliest years. As a child, he amused himself with the various musical instruments that came into his hands. A love of melody was thus developed. When the obligations of musical editorship were laid upon him, he gave himself to the study of the best musical text-books, and the highest forms of musical composition.

The music books he has edited are as follows: "Gospel Melodies" (1868); "Bright Jewels" (1869); "Pure Gold" (1871); "Royal Diadem" (1873); "Temple Anthems" (1873); "Hymn Service" (1871, 1872, 1873); "Tidal Wave" (1874); "Brightest and Best" (1875); "Welcome Tidings" and "Foun-

tain of Song" (1877); "Chautauqua Carols" (1878); "Gospel Hymn and Tune Book" (1879); "Good as Gold" (1880); "Our Glad Hosanna" (1882); "Joyful Lays" (1884); "Glad Refrain" (1886); also "Cantatas for Christmas" (1881–1886); "Cantatas for Easter" (1882–1887). These works have had a very wide circulation. Of "Bright Jewels" a half-million copies were sold in four years, and of "Pure Gold" more than a million copies have been sold. Some of the other books edited by Dr. Lowry have been received with almost equal favor, and all have been heartily welcomed.

In these various works are many hymns composed by Dr. Lowry, among those best known, beside

Shall we gather at the river,

are

"Shall we know each other there,"

"One more day's work for Jesus,"

"Weeping will not save me,"

"The Rifted Rock,"

"Where is my boy to-night,"

"Jesus is my Savior," etc.

The hymn

Shall we gather at the river

was written one afternoon in July, 1864, when Dr. Lowry was pastor of the Hanson Place Baptist church, Brooklyn, N. Y. The weather was oppressively hot, and the author was lying on a lounge in a state of physical exhaustion. He was almost incapable of bodily exertion, and his imagination began to take to itself wings. Visions of the future passed before him with startling vividness. The imagery of the Apocalypse took the form of tableaux. Brightest of all were the throne, the heavenly river, and the gathering of the

saints. While he was thus breathing heavily in the sultry atmosphere of that July day, his soul seemed to take new life from that celestial outlook. He began to wonder why the hymn-writers had said so much about "the river of death," and so little about "the pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb." As he mused, the words began to construct themselves. They came first as a question of Christian inquiry, "Shall we gather?" Then they broke out in chorus, as an answer of Christian faith, "Yes, we'll gather." On this question and answer the hymn developed itself. The music came with the hymn. The author never has been able to tell which had priority of birth. They are twins. When song had formulated itself, the author sprang up, sat down at his organ, played the tune through, and sang the first stanza and the chorus. Then he wrote it out. In that same year Dr. Lowry was asked for some contributions to a song-book, which the American Tract Society was about to publish. He gave the editor some manuscripts, and subsequently added "Shall we gather." In the following spring, the Brooklyn Sunday School Union asked permission to use it for the May anniversary. Forty thousand children sang it on parade, and in their churches. Then it went everywhere. It was sung in conventions, in churches, in Sunday-schools, and at the bedside of the dying. It crossed the ocean, and became known in Great Britain and on the continent. At some of the most distant missionary stations in Asia it was translated and sung. It found its way to the Sandwich Islands, and soon encircled the globe. It is probably the one hymn by which its author is best known.

Many incidents connected with this hymn might be related. A young man had been stricken down with fever, in the military hospital in Alexandria, during the late war in Egypt. A lady visitor hearing him moan piteously for his mother, sat down by his side,

and laid her hand on his burning brow. As the sun was just setting, she began to sing,

Shall we gather at the river,

and as she sang one weary head after another was raised in a listening attitude. When she stopped, one said, "O lady, sing that again!" and she repeated the hymn. Then turning to the lad, she said, "Will *you* be there?" Then a bright light shone in his eye, and a faint utterance fell from his lips, "Yes, I shall be there soon," and in a short time his spirit passed away.

A meeting not long ago was held in the Mission Hall in Salmon's Lane, Limehouse, London, to greet Lady Colin Campbell, who has shown in various ways her sympathy with the poor of the East End. The exercises consisted of cheers of welcome, prayer, singing and remarks by Walter Austin, the founder of the mission. The Pall Mall Gazette says: "But what every one was waiting for was to hear Lady Colin sing

Shall we gather at the river,

which she did with a refinement of tone and feeling that seemed to pass into the worn faces looking up into hers."

As a prelude to the Robert Raikes centennial in London, in 1880, the Sunday-school Union gave a reception to the delegates. Distinguished men from all parts of the world addressed the meeting. After the last of the appointed speakers had left the platform, the chairman, Sir Charles Reed, M.P., rose and said: "I am told that the author of

Shall we gather at the river

is in the room. We should all like to hear him." Making his way from the rear seats, Dr. Lowry advanced to the platform, where he was welcomed by the chairman, and introduced to the audience. The

reception was so enthusiastic that for some minutes it was impossible for him to speak. The Presbyterian, reporting this episode, says: "It was a suitable recognition due to such a man, and a spontaneous testimony to the value of a song which doubtless the delegates present had made a household word."

Rev. Dr. D. Morrison, of Ontario, Canada, has made a Latin version of the hymn. The first stanza is as follows:

Fluvione colligemus
Qua sint seraphim sancti,
Fluvio amœna cujus
Fons est throno Domini?

Beside his own hymns Dr. Lowry has given vitality and popularity to many productions of other writers by the music with which they are sung, such as

"I need thee every hour,"

"The mistakes of my life have been many,"

"How can I keep from singing,"

"All the way my Savior leads me,"

"Shall we know each other there,"

"Savior, thy dying love,"

"One more day's work for Jesus,"

"When the Comforter comes,"

"We're marching to Zion,"

and a host of others.

The following hymn, written by Dr. Lowry in 1867, is entitled "None but Jesus":

Weeping will not save me.
Though my face were bathed in tears
That could not allay my fears,
Could not wash the stain of years;
Weeping will not save me.

Chorus. — Jesus wept and died for me,
Jesus suffered on the tree,
Jesus waits to make me free;
He alone can save me.

Working will not save me.
Purest deeds that I can do,
Holiest thoughts and feelings too,
Cannot form my soul anew;
Working will not save me.

Waiting will not save me.
Helpless, guilty, lost, I lie,
In my ear is mercy's cry;
If I wait I can but die;
Waiting will not save me.

Faith in Christ will save me.
Let me trust thy weeping Son,
Trust the work that he has done,
To his arms, Lord, help me run;
Faith in Christ will save me.

WILLIAM F. SHERWIN.

1826–1888.

Although remembered chiefly as a musical composer and conductor, William Fisk Sherwin has also a place among hymn writers. He was born in Buckland, Mass., March 14, 1826. On account of the long-continued illness of his parents, the family was reduced to extreme poverty, so that, although he early manifested decided musical abilities, it was impossible for him in his boyhood to obtain other instruction in music than that furnished by the old-fashioned singing school. Of this he made the most, and so rapid was his progress that at the age of fifteen he was the leader of a large chorus choir. When eighteen years old he went west, and taught a district school. After his return he again devoted himself to music, and by his classes he aided in the support of the family. Accordingly he visited Boston in order to

receive instruction from such masters as Lowell Mason and George J. Webb. At twenty-five years of age, he was well known in New England musical conventions. For a while he was a choir leader and conductor of a musical society in North Adams, Mass. Afterward he was professor of music in a female seminary in Hudson, N. Y. About the year 1854, he was invited to take charge of the music in the Pearl Street Baptist church in Albany, N. Y., then under the pastoral charge of Rev. William Hague, D.D. He was also called to a professorship in the Albany Female Academy. Both positions he retained ten years, when, on account of failing health, he resigned, and removed to New York.

Brought up as a Congregationalist, he had always believed that immersion was New Testament baptism, and it is not strange that during his residence in Albany, under the preaching of Dr. Hague, he became a staunch Baptist.

In New York, after the restoration of his health, Professor Sherwin devoted himself to his chosen profession. He became especially well known as a most effective and popular Sunday-school worker. He had a part, also, in the preparation of many musical books for choirs and Sunday-schools, and for use in the temperance movement. In his later years he was the chief musical conductor at Chautauqua, and at other large summer assemblies. He was also the chorus director and lecturer in the New England Conservatory of Music, Boston. He devoted, too, considerable time to musical and Sunday-school conventions. He died April 14, 1888, at his home in Dorchester, Mass.

Professor Sherwin's hymns are numbered by scores. Perhaps the most widely known are

"Lo, the day of God is breaking,"

"Sound the battle cry,"

"I need thee, O my God,"

"Why is thy faith, O child of God, so small,"

"O sinner, the Savior is calling,"

"Grander than ocean's story,"

Many of his anniversary and Christmas hymns have had a wide circulation in this country and in England. In 1884, out of one hundred hymns written for the semi-centennial of the American Baptist Home Mission Society, a committee selected a hymn by Professor Sherwin as one of the three best; and in 1885, a committee of the Methodist General Conference awarded him the first prize for "the best hymn and tune together, both original." The following stanzas by Professor Sherwin, form the introduction to a volume of scripture selections designed as a helper "in time of need":

"In time of need"—
So dost thou come with helpfulness, O Lord,
To those who trust thee and believe thy word;
With grace so like a mother's tenderness,
Enfolding all with thy great lovingness
In time of need.

In time of need,
No stinted measure doth the Father give
To those who daily strive near him to live;
"According to his riches" doth he succor bring,
And "of his fulness" giveth like a king,
In time of need.

Our time of need
Is day by day, and even hour by hour;
Each heart's pulsation tells us of his power
Who counts our moments, orders every breath,
And guards each footstep, lest it lead to death.
How great our need!

'T is time of need
When blessings countless as the stars at night
Flood all our pathway with a heavenly light;
Lest we grow vain — too self-reliant be —
And, in our selfishness, forget to see
And feel our need.

Oh! time of need
When anxious cares o'erwhelm the sinking heart,
And storm-clouds darkly lower, and joys depart!
When friends forsake us, or the loved ones go
Beyond where death's dark, chilling waters flow,
How sore our need!

No time of need
Can come to any soul with power so great,
No sorrow leave the heart so desolate,
But earnest prayer may bring, from realms above,
The strength and comfort of eternal love
To meet the need.

God knows our need!
Look up, O storm-tossed soul, look up!
E'en though thy lips press sorrow's bitter cup
Receive the promise in the holy Word,
And cast thine every burden on the Lord
In time of need.

J. N. FOLWELL.

1827 ——.

Rev. J. N. Folwell was born in Philadelphia, Penn., June 1, 1827, of Quaker parents. In his fourteenth year he was graduated from one of the district schools in his native city, and entering a mercantile establishment in Philadelphia, by a peculiar providence he was made the junior salesman two weeks later. In his nineteenth year he met with a change of heart through the renewing of the Holy Spirit, and March, 1847, he was baptized by Rev. J. H. Kennard, D.D., and united with the Tenth Baptist church. Ten months later, through the influence of his pastor, and by the agency of Rev. Eugenio Kincaid, D.D., he was led to withdraw from a business life,

and to enter upon a course of study preparatory for the Christian ministry. He was one of the first students in the institution now known as Bucknell University, but on account of illness was obliged to leave the institution in his junior year. From Madison University, at Hamilton, N. Y., he received the honorary degree of master of arts.

November 25, 1850, he was ordained as pastor of the old Cohansey Baptist church at Roadstown, N. J. Subsequently he became pastor of the Manayunk Baptist church, Philadelphia, whose church edifice he was instrumental in building, and later of the 55th Street Baptist church, New York, where he performed a similar service. He then became pastor of the Baptist church in Ithaca, N. Y., where, beside other seasons of revival, God gave him a wonderful work of grace in a ballroom in the northern part of the town, which led to the organization of what is now the flourishing Tabernacle Baptist church of that city. Still later, he accepted the pastorate of the Second Baptist church in Brooklyn, east district, whose church edifice he aided in building, and with which he labored about eleven years, until disabled by typhoid fever. When convalescent, at the request of Dr. Parmly, he went to Bayonne City, N. J., a place of fifteen thousand people, but without a Baptist church. Here in three years and a half a Baptist church of fifty-five members was gathered, a brick meeting-house erected, and a mission Sunday-school established. Mr. Folwell is now pastor of the Baptist church in Lancaster, Penn. He has always believed in hard work, and such work, now as ever, has its reward.

Mr. Folwell is the author of several hymns, some of which have appeared in the Watchman, and other religious journals. Two of these have found their way into Dr. Lowry's hymn books. One, entitled "The Child's Prayer," has a place in "Bright Jewels," and the other is included in "Our Glad Hosanna."

A more recent hymn written by Mr. Folwell is entitled "Prayer for the Holy Spirit."

Holy Spirit, at this hour
Let us feel thy quickening power;
Come upon us as we meet
At the heav'nly mercy-seat.

Shed abroad thy love divine,
From all sin our hearts refine,
Make our lives from day to day
Jesus' love to men display.

Give us zeal the lost to seek,
And the gospel to them speak;
Make the fruits of grace abound
In our life the year around.

Fix our eye on Christ alone,
To our souls his joy make known,
All thy work in us complete,
For his presence make us meet.

Seal us for the life above,
O thou blest, eternal Dove!
Clothed in white, cause us to be,
And in peace God's face to see.

GEORGE DANA BOARDMAN.

1828 ——.

This is one of the sainted names in our American Baptist households. George Dana Boardman, the well known missionary, after a few years of heroic toil in Burma, died in the jungles back of Tavoy, and Dr. Judson wrote: "One of the brightest luminaries of Burma is extinguished; dear brother Boardman has gone to his eternal rest. I have heard no particulars, except that he died on returning from his expedition

to the Karen villages, within one day's march of Tavoy. He fell gloriously at the head of his troops, in the army of victory; thirty-eight wild Karens having been brought to the camp of King Jesus since the beginning of the year, beside the thirty-two that were brought in during the two preceding years." Mr. Boardman's son, George Dana Boardman, born at Tavoy, August 18, 1828, was taken to his dying father's bedside, but as his mother wrote, "He was too young to know there was cause for grief." Continuing her husband's labors, Mrs. Boardman declined the earnest appeals of friends in America that for her own sake, and for the sake of her little boy, she would return to her native land; but several years later, after her marriage to Dr. Judson, her duty to her child, then six years of age, was recognized, and George was sent to the United States to be educated. For the young boy the journey was one of many hardships. Near Singapore he barely escaped capture by Malay pirates; but nine months after leaving Burma he safely reached his destination, and was among friends who gave him a tender welcome.

August 23, 1836, Dr. Judson wrote to his step-son: "Perhaps we shall live to see you come out a minister of the Gospel of the Lord Jesus Christ. We sometimes pray that if it be the will of God, it may be so." A few years later, the boy, for whom such petitions continued to ascend heavenward, was baptized at Thomaston, Me., by Rev. William Lamson. In 1846, he entered Brown University, but in his sophomore year he left college, and the two subsequent years were spent at the west in reading law, and in mercantile pursuits. He then returned to Providence, re-entered college, and was graduated from Brown University in 1852, and from Newton Theological Institution in 1855.

His first settlement was at Barnwell Court House, South Carolina, where he was ordained in December,

1855. After a brief pastorate he accepted a call from the Second Baptist church in Rochester, N. Y. Here he had a successful ministry, until May, 1864, when he was called to the pastorate of the First Baptist church in Philadelphia, Penn. As the pastor of this old church, he still remains, held in deserved honor not only by his own people, but by Christians of every name.

On successive Wednesday evenings, from October, 1864, to April, 1882, Dr. Boardman—he received the degree of doctor of divinity from Brown University in 1866—delivered before his church in Philadelphia six hundred and fifty-three lectures containing an exposition of the entire New Testament. In 1886, he entered upon a similar course of lectures on the Old Testament. In 1878, he delivered in the hall of the Young Men's Christian Association, Philadelphia, before large audiences, fourteen lectures on "The Creative Week." These lectures were published the same year by D. Appleton & Co., New York, under the title "Studies in the Creative Week." In the following year he published "Studies in the Model Prayer," and also "Epiphanies of the Risen Lord." A volume on the Sermon on the Mount, entitled "The Mountain Instruction," was published in 1880. Dr. Boardman has also published numerous sermons, addresses and review articles.

He has also held important positions on missionary and educational boards. From 1880, to 1884, he was president of the American Baptist Missionary Union. He is a trustee of the University of Pennsylvania, and in 1888, represented the university at the one thousandth anniversary of the University at Bologna, Spain. He is also a member of the American Philosophical Society.

Dr. Boardman evidently inherited the fine poetic gift which his mother possessed; but so far as I can learn, the following evening hymn, written in 1854,

while he was a student at Newton, and first published in the old New York Recorder, is the only hymn by Dr. Boardman that has found its way into print:

Hast'ning on his march resplendent,
O'er the verge sublimely pendent,
Grandly to his couch descending,
Disappears the orb of day.
In the twilight's mellow lustre,
Round our altar we will cluster;
God of heaven! to thee ascending,
Softly swells our vesper lay.

Through another day defended,
By thy grace to us extended,
We acknowledge, and, adoring,
Lift our hearts in grateful praise.
Every evil thought repressing,
Humbly all our sins confessing,
Holy Father! we, imploring,
Crave of thee forgiving grace.

In this hour of contemplation,
We renew our consecration,
Till at length, through grace triumphant,
We attain the heavenly prize.
Then, when comes the consummation,
Rapt in holy adoration,
Shall our souls, on wings exultant,
Soar aloft in upper skies.

This hymn, set to music by M. F. H. Smith, has been assigned a place in a hymn book compiled by Rev. D. C. Eddy, D.D., entitled "The Memorial Hymnal, a Collection of Hymns and Tunes for the Use of Baptist Families and Churches."

CARLOS SWIFT.

1829 ——.

Rev. Carlos Swift was born in Fabius, Onondaga County, N. Y., January 12, 1829. He was educated at Pompey Academy, Union College and Madison University. November 6, 1851, in Trenton, near Utica, he was ordained to the work of the Christian ministry. His principal pastorates have been at Clinton four years, Waterville four years, and Madison five years, all in New York; Mount Carroll three years, Normal two years, and Aurora one year, all in Illinois; Comanche, Iowa, two years; and in Chicago, Ill., seven years. He still resides in Chicago, but since 1864, ill health has greatly interfered with his ministerial labors.

Two hymns written by Mr. Swift are included in "The Iris, Songs of Jesus for Sunday Schools and Devotional Meetings," compiled by H. H. Hawley. One of these is a Christmas hymn. The other is entitled "Rejoicing in Hope," and is as follows:

In that far distant land where the angels of light
Are resplendent with glory no mortal hath known,
Where the praise of the Lord is their holy delight,
As with melodies sweet they encircle the throne;
I 've a Savior whose glory outshines all beside,
From whose bosom the fulness of love overflows,
Who once visited earth, and in bitterness died
To redeem my dark soul from its sin and its woes.

In that far distant home where the angels of peace
Are united in love, and where harmony reigns,
Where the Father of all in his infinite grace
Sweetly smiles on the children his bounty sustains;
I 've a mansion of bliss which my Savior has given,
Who with blood sealed my pardon and made me his own,
To partake of his fulness of glory in heaven,
And to sit at his side on his beautiful throne.

J. BYINGTON SMITH.

1830 ——.

Rev. J. Byington Smith, D.D., was born in Schroon, N. Y., May 1, 1830. When sixteen years of age he united with the Baptist church in Elbridge, N. Y. His collegiate studies he pursued at the University of Rochester, where he was graduated in 1852. From the Rochester Theological Seminary he was graduated in 1854. November 23, 1854, he was ordained at Dunkirk, and here he labored a few months. In the following year he accepted the pastorate of the Baptist church in Fayetteville, N. Y., where his ministry was signally blessed, many being added to the membership of the church. In 1860, he became pastor of the Baptist church in Farmersville, N. Y. During the six years which he spent with this church a new house of worship was erected. From 1865, to 1869, he was chaplain of the state prison at Sing Sing. Then he accepted a call to the pastorate of the Baptist church in Geneva, N. Y. Here he remained seven years. The year following his resignation he spent in Europe, and on his return he became pastor of the Baptist church in Peekskill, N. Y. He now resides in Saratoga, N. Y.

During his chaplaincy at Sing Sing Dr. Smith compiled a "Prison Hymn Book," which included some of the compiler's own hymns. Several hymns, written by Dr. Smith, are found in "Songs of Gladness" (1875). The following is entitled "The Hand that Lifts Me":

When the mountain of sin rose above me,
  And I could not scale its bleak height,
Its dark shadows were falling upon me,
  And gathering the blackness of night;
Then a hand took me over the mountain
  To my home which was far out of sight.

When I sank in the horrible dungeon,
That horrible pit where I lay,
When the terrors of death were upon me,
And nothing my fears could allay,
Then a hand underneath me upbore me
To the brightness and gladness of day.

When I 'm sinking in death's gloomy river,
And down in the surges I lie,
Then this hand is extended to rescue,
And lift to my home in the sky;
'T is the hand of my Savior that takes me,
And will lift me to dwell upon high.

Unto him who thus graciously saves me
From sorrow and sadness and sin,
I will cling till in love he shall bring me
Where never a sorrow has been;
And where he at the door will be waiting
To lift me, a poor wanderer, in.

Dr. Smith has published several sermons and addresses. He is also the author of "Sayings and Doings of Children."

MRS. S. A. COLLINS.

1830 ——.

In "Gospel Hymns" Mrs. Collins has a hymn, commencing

Jesus, gracious one, calleth now to thee.

This hymn was written at the request of Dr. W. H. Doane, and the music which accompanies it was composed by him. Mr. Sankey was pleased with it, and gave it a place in "Gospel Hymns." Another hymn written by Mrs. Collins is entitled "Prevailing Prayer."

The music to which it is sung was composed by Rev. Robert Lowry, D.D. It commences

O God, the prayer of thy beloved son.

The following hymn by Mrs. Collins is entitled "The Land of Beulah," and was suggested by Bunyan's words in his "Pilgrim's Progress": "After this I beheld until they came into the land of Beulah, where the sun shineth night and day. Here, because they were weary, they betook themselves awhile to rest." The hymn was first published in the Journal and Messenger, May, 1877:

Resting, my Savior, and waiting for thee,
Safe in the land of delight;
Earth and its sorrows are shadows to me,
Heaven shines clear on my sight.

Resting, my Savior, thy garden is fair,
Fulness of good it supplies;
Incense and melody float on the air,
Yonder the fair city lies.

Shining ones come on swift pinions of light,
Down from that city of love;
Radiant messengers stay not their flight,
Bearing glad spirits above.

Bells of that city ring joyful and clear,
Pilgrims are reaching their home;
Voices of harpers fall soft on my ear,
Soon thou wilt bid me to come.

Mrs. Collins was born in Middleborough, Mass., May 22, 1830. She was married in 1850, to Rev. S. A. Collins, who had pastorates at Great Falls, N. H., Fitchburg, Mass., and Cincinnati, Ohio. On account of failing health, he was obliged to withdraw from the work of the ministry, and became teacher of mental and moral science in Belmont College, College Hill. Since his death, which occurred May 16, 1877, Mrs. Collins has made College Hill her home.

CHRISTOPHER R. BLACKALL.

1830 ——.

For many years Dr. Blackall has occupied a prominent position in Baptist Sunday-school work. He was born in Albany, N. Y., September 18, 1830. It was his purpose to enter the medical profession, and he studied medicine in New York, and later in Chicago, where he was graduated from the Rush Medical College. During the civil war he served about two years as a surgeon of the Thirty-Third Wisconsin Volunteer Infantry. He then resigned on account of impaired health, and returned to Chicago. Deeply interested in Sunday-school work. he accepted the secretaryship of the Chicago Sunday School Union, and in May, 1866, he became its general superintendent, succeeding Rev. J. H. Vincent, D.D. In 1867, he accepted an appointment as district Sunday-school secretary of the American Baptist Publication Society for the northwest, with headquarters in Chicago, and a year later he established the Chicago branch of the society. Here he remained until 1879, when he removed to New York to assume the management of the branch house in that city. In 1882, the enlargement of the Sunday-school periodical work made necessary the appointment of an office editor, and Dr. Blackall was transferred to Philadelphia. For ten years he had been editor of the primary class paper "Our Little Ones," and for three years editor of the "Bible Lesson Quarterly." He had also been a frequent contributor to the other publications of the society. This work he continued, and he also, in 1884, became editor of the "Baptist Superintendent." His assistance is frequently sought in Sunday-school conventions, institutes and assemblies.

Dr. Blackall is the author of the popular cantatas "Belshazzar" and "Ruth." He is also the author of

a poem, "Nellie's Work for Jesus," which has reached a sale of twelve thousand copies. He has also published "Lessons on the Lord's Prayer" (1869), and "A Story of Six Decades" (1885), an interesting history of the work of the American Baptist Publication Society for sixty years.

He has also written a large number of Sunday-school hymns, of which at least seventy-five have been published in various Sunday-school singing books issued since 1868. Of these

Hast thou gleaned well today

first appeared in "Bright Jewels," the music by Dr. Robert Lowry. The hymn was written in the cars between Springfield, Ill., and Chicago, as Dr. Blackall was returning from a Sunday-school convention. During the day he had been at work on the libretto of "Ruth," for Dr. W. H. Doane, and had just completed the closing chorus of praise, when, as he sat by the car window, his thoughts took the form of an interrogation to his own soul, and rising from his seat, by the lamplight in the car, he wrote the hymn as it now appears.

The hymn "My Sabbath Home," commencing

Sweet Sabbath School! more dear to me,

was first published in "Pure Gold." Dr. Blackall had been absent from his school for several weeks, receiving each week from his associates, either by letters or telegrams, an account of the school. While in Dr. Doane's study one day, he picked up a piece of music in manuscript, and asked Dr. Doane to play it. Dr. Blackall then wrote for this music the words of this hymn.

We are little sunbeams

was brought out in "Chapel Gems." It was written for a large primary class, of which Dr. Blackall was at that time the teacher.

was first published in the "Baptist Hymn and Tune Book," without music. Dr. Doane afterward wrote music for it, and inserted it in the "Glad Refrain." Dr. Blackall had been spending a couple of weeks at the Mammoth Cave, Kentucky, where for safety it was necessary to follow the guide. On the morning of his departure, recalling his experiences with the guide, the words of this hymn came to him, and were written out on the railway train immediately after.

Follow the paths of Jesus,
Walk where his footsteps lead,
Keep in his beaming presence,
Every counsel heed.

Watch, while the hours are flying,
Ready some good to do;
Quick, while his voice is calling,
Yield obedience true.

Cling to the hand of Jesus,
All through the day and night,
Dark though the way and dreary,
He will guide you right.

Live for the good of others,
Helpless, oppressed and wrong;
Lift them from depths of sorrow,
In his strength be strong.

HENRY C. GRAVES.

1830 ——.

In "Gospel Hymns" (consolidated) there is a hymn (356) by Rev. Henry C. Graves, D.D., entitled "Hear thou my Prayer." The music is by Geo. C. Stebbins,

and the hymn first appeared in "Welcome Songs, No. 2," in 1879. The hymn is as follows:

All seeing, gracious Lord,
My heart before thee lies;
All sin of thought and life abhorred,
My soul to thee would rise.

REFRAIN. — Hear thou my prayer, O God,
Unite my heart to thee;
Beneath thy love, beneath thy rod,
From sin deliver me.

Thou knowest all my need,
My inmost thought dost see;
Ah, Lord! from all allurements freed,
Like thee transformed I 'd be.

Thou holy, blessèd One,
To me, I pray, draw near;
My spirit fill, O heavenly Son,
With loving, godly fear.

Bind thou my life to thine,
To me thy life is given,
While I my all to thee resign,
Thou art my all in heaven.

Dr. Graves was born in Deerfield, Mass., September 22, 1830. When fourteen years of age he became a member of the Baptist church in North Sunderland, Mass., of which his father, Newcomb Graves, was a deacon for many years. A college education was his great desire from his childhood, and his parents, at a very great sacrifice on their part, aided him in its accomplishment. He prepared for college at Shelburne Falls and East Hampton; was graduated at Amherst College in 1856; and pursued his theological studies at Newton Theological Institution 1856–1858. He was ordained March 9, 1858, and his pastorates have been as follows: Charlestown, Mass., 1858–1863; Providence, R. I., 1863–1874; Fall River, Mass., 1874–

1880; Haverhill, Mass., 1880–1886; New Bedford, Mass., 1886–.

From his mother, who possessed a fine voice, and was familiar with the best music of the old masters, and also those of her own time, Dr. Graves inherited a love for sacred song. His first hymn, written when he was fifteen years old, was sung at the funeral service of a little child, by the choir of which he was a member. His hymns have been to him the expression of sympathy and religious feeling. Several of them were written as the conclusion of sermons, and they contain, in rhythmical form, the thoughts of the discourse. His occasional hymns have found a place in prominent religious and secular journals, and also in several collections of hymns for Sunday-schools, social worship, and church services. At the present time he has in preparation a volume of translations from Latin, French, and German hymn writers, some new versions of old English lyrics, and original hymns.

EDWARD G. TAYLOR.

1830–1887.

Rev. Edward G. Taylor, D.D., was born in Fox Chase, Philadelphia, Penn., November 25, 1830. He was graduated at the University of Lewisburgh, now Bucknell University, in 1854, and at Rochester Theological Seminary, in 1856. Having received a call to the pastorate of the Baptist church in Terre Haute, Ind., he was ordained in that place in June, 1857, and continued to serve that church as its pastor until 1860. From 1860, to 1864, he was pastor of the First Baptist church in Cincinnati, Ohio. He then removed to

Chicago, where he was pastor of the Park Avenue Baptist church from 1864, to 1870. He then became pastor of the Coliseum Place Baptist church, in New Orleans, La., where he did a needed work in freeing the church from a heavy debt and in gathering a large congregation. He remained in New Orleans from 1870, to 1875, when he accepted the pastorate of the First Baptist church in Providence, R. I. Here he was especially prominent in Sunday-school work. In the large edifice of that historic church he gave each week an exposition of the Sunday-school International lessons, which was largely attended by Sunday-school teachers of different denominations. From Providence, in 1881, he went to New York as pastor of the Mount Morris Baptist church. Here he remained until September, 1882, when, on account of impaired health, he resigned, and went abroad. Upon his return, he became pastor of the First Baptist church, Newark, N. J. In the autumn of 1885, he accepted the call of the Delaware Avenue Baptist church, Buffalo, N. Y., and there he remained until his death, which occurred, after a brief illness, on Sunday, April 10, 1887.

Dr. Taylor was editor of the "Baptist Sunday School Quarterly," also expository editor of the "Baptist Teacher." He was also the author of a large number of hymns for use in Sunday-schools. In the "Service of Song for Social Meetings" (1881) is a hymn (222) by Dr. Taylor,

Deal kindly with my master,

with music by George C. Stebbins. Mr. Stebbins also composed the music for the following hymns written by Dr. Taylor:

"Not saved are we by trying,"

"Fear not, God is thy shield,"

"Sings my happy soul of Jesus,"

"Closer to thy side I cling."

But for most of his hymns Dr. Taylor composed the music as well as the words. Among them are the following:

"Trust him, sinner, trust him now,"

"All my trust is in thee, Jesus,"

"Thank God for the Bible, more precious than gold,"

"Arise and be doing, the Lord be with thee,"

"Wine is a mocker, and strong drink is raging,"

"Able to save to the uttermost, is he,"

"One thing I know, I was blind but now see,"

"Why sit we here until we die,"

"Calleth the Savior in tones of love."

Dr. Taylor was also the author of the following hymns:

"The happy morn has dawned at last,"

"Glad the ransomed of Jehovah,"

"O Lord from thy dwelling-place hear our hearts say,"

"Serve the Lord with willing mind."

This is only a partial list, but these first lines will indicate the aim and scope of Dr. Taylor's hymns. For the most part it will be seen they give expression in lyrical form to prominent scripture sentiments.

The following hymn is a rendering into verse of an incident in the story of Mephibosheth, as related in 2 Sam. ix.:

At the King's table the kindness of God
Has made rich provision for me;
Costly the banquet — the purchase of blood —
Yet, large as its price, it is free.
Pardon and peace are the meats of his board,
And grace in abundance is there;
Glorious the feast that is spread by the Lord
For all his saved people to share.

At the King's table in gladness I sit,
Made pure from the sin that defiled;
Robed in the garments of righteousness, fit
For one whom he owns as his child;

There in his beauty the king I behold;
Ah! matchless is he in his grace,
Charms that by mortals can never be told
Adorn both his speech and his face.

At the King's table a company grand
Is gathered — once poor and unknown —
Princes are they by the touch of his hand,
And heirs to a crown and a throne.
To the King's table the kindness of God
Invites every sinner to come;
Free its provision — the purchase of blood —
And mercy cries, "Still there is room."

CLARA B. HEATH.

1831 ——.

Mrs. Clara B. Heath, a daughter of Reuben G. and Sophia (Brown) Sawyer, was born in Manchester, N. H., July 28, 1831. She was educated in the public schools of that city, and attended a select school in a neighboring town about a year. In 1853, she was married to Robert Heath, a native of Chester, N. H., whose residence is now in Manchester. Mrs. Heath has been a contributor to the Watchman many years. Several of her hymns are included in Z. M. Parvin's "Songs of Delight," published in 1875, by A. S. Barnes & Co., New York. In 1881, she published a volume of poems, entitled "Water Lilies and Other Poems," which found a ready sale. The following lines in this collection are entitled "The Great Shepherd," 1 Cor. ii. 9:

"Eye hath not seen." O human eye!
Bewildered by the earth below,
The matchless glories of the sky,
The shining waves that ebb and flow,

The flowers with all their varied tints,
Brighter than ever monarch wore,—
Are these fair things indeed but hints
Of what our Father has in store?

"Ear hath not heard." O human ear!
Charmed with the music of the sea,
Filled with the sounds that greet thee here,
Rejoicing in their harmony.
Entranced by every word and tone
From loving lips that rise and fall,
Hast thou indeed, then, never known
The heavenly sounds that will enthrall?

"No heart conceives." Strange human heart!
Proud of thine unseen depths below,
Buoyed by the hopes that from thee dart,
Is there still more for thee to know?
Capacious heart, that burns and thrills,
And throbs again with ecstasy,
When earth-born joys such caverns fill,
How deep the heavenly tide must be!

"For those who love him." Weary soul,
Drink deeply of the promised bliss.
How round and beautiful the whole
Of one great promise such as this!
O wondrous ocean of God's love!
Beyond all comprehension wide,
Thy waves will bear the saints above,
Where all are more than satisfied.

WILLIAM H. DOANE.

1832 ——.

Dr. William Howard Doane, musical composer, was born in Preston, New London County, Conn., February 3, 1832. He received his education in the public schools of that place, and subsequently he attended the Academy at Woodstock, where he was

graduated in 1848. His father was an extensive cotton manufacturer, and at an early age William was placed in an important position in his counting-room. About three years later he accepted a still higher and more responsible position in the counting-room of James S. Treat, an extensive manufacturer of cotton goods in Voluntown. After remaining there three years he was called to Norwich to take charge of the books and finances of J. A. Fay & Co., at that time extensive manufacturers of wood-working machinery. He remained with them about five years and then was transferred by the company to Chicago, Ill., and placed in charge of their western business as general agent. In 1860, he became a partner in the business, and having removed to Cincinnati, Ohio, he became president of the company, and has since had the complete control and management of the business. The sole manufacturing establishment of the company is now in Cincinnati. Dr. Doane was converted in 1847, and in 1851, he was baptized by Rev. Frederic Denison, and united with the Central Baptist church in Norwich, Conn. In 1857, he was married to Fanny M. Treat, daughter of his father's partner. Dr. Doane lives at Mount Auburn, a suburb of Cincinnati, and is a prominent member of the Mount Auburn Baptist church.

From his early boyhood Dr. Doane was interested in music. At the age of six years he sang frequently in public, and at the age of ten he sang in the church choir. At twelve he was considered an exceptionally fine flutist. At thirteen, he could play on the double bass viol, and at fifteen with equal skill he could play on the cabinet organ. About this time, he commenced musical composition. In thorough bass, etc., he was favored with good instructors, among them, Holbrook, B. F. Baker, A. N. Johnson, and the great German musician, Kanhoiser. In 1852–4, he was conductor of the Norwich Harmonic Society. In 1854, he assisted B. F. Baker in a musical convention. His first Sunday-

school hymn book, "Sabbath Gems," was prepared in 1861. This was followed, in 1864, by "Little Sunbeams," in 1867, by "Silver Spray," and by "Songs of Devotion," in 1868. Since that time, in connection with Rev. Robert Lowry, D.D., he has published "Pure Gold," "Royal Diadem," "Temple Anthem," "Tidal Wave," "Brightest and Best," "Welcome Tidings," "Fountain of Song," "Good as Gold," "Glad Hosanna," "Joyful Lays," "Glad Refrain," and others. He was also connected with Dr. Lowry in preparing "The Gospel Hymn and Tune Book" for the American Baptist Publication Society, and more recently he was one of the musical editors of "The Baptist Hymnal." In 1875, Denison University conferred upon him the honorary degree of doctor of music.

Dr. Doane has written a few hymns, among them

"No one knows but Jesus,"

"Savior, like a bird to thee,"

and the following in "Good as Gold":

Precious Savior, dearest Friend,
While we bend the knee,
Come and give our longing hearts
Deeper love for thee.

Come and consecrate us now,
Seal us ever thine;
May we to thy holy will
Every power resign.

Trusting as a little child,
Help us Lord to be;
While we ask in simple faith
Deeper love for thee.

Deeper love, yes, deeper love,
This our constant plea;
Deeper love, yes, deeper love,
Till we 're lost in thee.

Dr. Doane has devoted himself especially to musical composition, and many of his tunes are as familiar

as household words. The music to the "Old, Old Story" was composed under the following circumstances. The words were given to Dr. Doane in 1866, or 1867, at Montreal, by Maj. Gen. Russell, then the commander of the Queen's forces in Canada. Gen. Russell had read the words at the farewell meeting of the International Convention of the Y. M. C. A. With others Dr. Doane went from Montreal to the White Mountains, and on a stage-coach, between the Glen and the Crawford House, he wrote the music to the "Old, Old Story." That evening in the parlor at the Crawford a little company gathered around the piano, and there this sweet hymn was first sung.

Safe in the arms of Jesus

was composed on the railway, between Philadelphia and Newark, while Dr. Doane was on his way to attend the International Sunday-school Convention in 1867.

Rescue the perishing

was composed for the anniversary meeting of the Y. M. C. Association at Indianapolis, and was first published in "Songs of Devotion."

More like Jesus would I be

was composed for an anniversary of the Howard Mission in New York. The words were written by Fanny Crosby, while on her knees just after a season of prayer.

Near the cross, a trembling soul

was written and first sung from manuscript in Baltimore, at a public meeting, at which Dr. Doane was asked to favor the audience with a song. He happened to have the manuscript in his pocket, and with it answered the invitation. It touched the hearts of those present, and at once became popular. Among

other well known hymns for which the music was composed by Dr. Doane, are the following:

"Pass me not, O gentle Savior,"

"Jesus, keep me near the cross,"

"More love to thee, O Christ,"

"Take the name of Jesus with you."

Dr. Doane has composed more than six hundred Sunday-school songs, at least one hundred and fifty church and prayer-meeting hymns, and two hundred and fifty other songs and ballads, beside anthems, cantatas, etc.

CHARLES W. RAY.

1832 ——.

Rev. Charles W. Ray, D.D., was born in Burlington, Otsego County, N. Y., February 20, 1832. His early life was spent in Otselic, where he was trained to business; but at length, having made himself familiar with most branches pursued in our higher schools of learning, he turned his attention to the work of the Christian ministry, and was ordained pastor of the First Baptist church in Otselic, June 9, 1857. April 1, 1859, he entered upon his labors as pastor of the First Baptist church in North Stonington. Three years later he accepted the pastorate of the Third Baptist church in the same town. Here he remained four years, when he became pastor of the Baptist church in East Greenwich, R. I. After two years of service he accepted the pastorate of the Baptist church in Jewett City, Conn. Two years later he became pastor of the First Baptist church in Bristol,

Conn. Subsequently he was employed by the Connecticut Baptist Convention to organize a new church in Bridgeport. In recent years he has been a missionary and agent of the American Baptist Publication Society, but is now devoting himself to evangelistic work, in which he has been greatly blessed. In 1884, he received the degree of doctor of divinity from Monongahela College, Jefferson, Penn.

Dr. Ray is the author of several books, among them a volume of poems entitled "Looking Forward, or Recognition and Reunion in Heaven." (J. B. Lippincott & Co., 1885). With the co-operation of Charles E. Pryor, he compiled a book of praise for the Sunday-school, entitled "Spicy Breezes," including a large number of Dr. Ray's own hymns. Among those in this collection which have been especially useful are

Jesus evermore is calling,

and "Calvary's Answer."

Dr. Ray has written a large number of Christmas hymns. The following was recently published by McCalla & Co., Philadelphia:

'T is night, 't is night, and silence falls
O'er shepherd's fold and humble cot,
O'er temples, towers, and city walls,
And all is hushed and seems forgot.
But from the stable and the stall,
Upon the eager listening ear,
A baby's gentle sobbings fall,
And Christ, the new-born King, is here!

'T is night, 't is night, and from afar,
More bright than kingly diadem,
Is seen the strange prophetic star,
O'er David's city, Bethlehem;
The Prince of Life, the King Supreme,
At whose behest the worlds were made,
Who comes his people to redeem,
Is in the lowly manger laid.

'T is night, 't is night, and watchful eyes
Behold the shining angel throng,
Descending from the starry skies
With joyous shout and grateful song.
The shepherds leave their flocks to see
What wondrous things the Lord hath done,
And who the infant Prince can be!
'T is Jesus, God's incarnate Son!

'T is night, 't is night! and yet the songs
Are heard o'er all the Bethlehem hills,
While echo sweet each note prolongs,
And every heart with rapture thrills.
What wondrous strains, what glad refrains
Of holy angels from on high,
Resounding o'er Judea's plains,
And through the blue ethereal sky!

WILLIAM S. McKENZIE.

1832 ——.

Rev. William Scott McKenzie, D.D., was born of Scotch parents, February 29, 1832, in Liverpool, Nova Scotia. When about fourteen years of age, he was converted and received as a member of a small Baptist church in his native town. Two years later he attended, at Wolfville, the academy which has been made somewhat famous by the late Professor James De Mille's series of publications known as the "B. O. W. C. Books." Here young McKenzie pursued his college preparatory studies, and was matriculated at Acadia College, Wolfville. But before his first year in college closed his health became impaired, and he went to Boston. Here, in about six months, he regained his health, but instead of returning to Wolfville, he resumed study at Worcester Academy, Worcester, Mass., where he passed a year in obtaining a

more thorough preparation for college. He then entered Harvard University, from which he was graduated in 1855. The two subsequent years he spent at the Newton Theological Institution. In April, 1857, he was ordained, and supplied for awhile the Baptist church in East Abington, Mass. In 1858, he accepted a call to the pastorate of the Baptist church in Andover, Mass., where he availed himself of advantages for further theological study. While in Andover, at the suggestion of the late Dr. H. B. Hackett, he prepared for publication a series of Sunday-school question books on the Life of Christ. These books had a large sale, reaching an issue of nearly ninety thousand copies. From Andover Mr. McKenzie was called in 1860, to the pastorate of Friendship Street Baptist church, Providence, R. I. Here he remained until 1866, when he resigned on account of ill health, and spent the following year in seeking restoration in the rugged climate of Miramichi, on the Gulf of St. Lawrence. He then accepted a call to the pastorate of the Leinster Street Baptist church in St. John, N. B. Here he spent six years, when he was called by the board of the American Baptist Missionary Union to the office of district secretary for New England, in which service he is still engaged. The degree of doctor of divinity was conferred upon him by La Grange College.

Dr. McKenzie has written much for the periodical press, both religious and secular. While at St. John, he largely aided in editorial work on the Christian Visitor. For almost ten years he was connected with Dr. J. N. Murdock in editing the Missionary Magazine. He has also published, from time to time, considerable religious poetry. But his principal work in this line has been translations of early and mediæval Latin hymns, many of which have appeared in print, and have been highly commended for their literary excellence, as well as their fidelity to the original. Among them are the following: Hildebert's Hymn to the

Trinity, two versions of the Stabat Mater Speciosa, and two of the Stabat Mater Dolorosa, and two versions of the Dies Iræ. In all, he has prepared translations, which, with his historical notes, would make quite a volume if collected and published together. Such a volume may be expected ere long. Some of these translations have found a place in the new "Canadian Baptist Hymnal."

The following is one of Dr. McKenzie's translations of the Dies Iræ, a hymn written probably by Thomas of Celano, an Italian, who died about the year 1255:

Day of wrath and consternation!
World-wide sweeps that conflagration
Long foretold by inspiration.

Sudden fear on men is falling!
For the Judge, to judgment calling,
Searcheth all with gaze appalling.

Peals the trumpet's blast of wonder;
Bursting every tomb asunder;
Citing all with voice of thunder.

Death and Nature, awestruck, quaking,
See the sleeping dead awaking
At the call the Judge is making.

God's own book of registration
Bears impartial attestation
In the great adjudication.

On his throne the Judge is dealing
With each hidden deed and feeling;
Wrath against all wrong revealing.

What for me can be expected,
By no patron's plea protected,
Where the just may be rejected?

O thou King of awful splendor—
Yet a Savior, loving, tender,
Source of love! be my defender.

Blessèd Jesus! my salvation,
Brought thee down from exaltation:
Rescue me from reprobation.

Worn and wasted thou hast sought me;
With thy death-pangs thou hast bought me;
Shield the hope such anguish brought me.

Stay, just Judge, thine indignation;
Grant me pardon and salvation
Ere the judgment proclamation.

Bowed with guilt my soul is groaning;
Guilt my crimsoned face is owning —
Spare, O God, a suppliant moaning.

Mary found in thee remission;
Thou didst heed the thief's petition:
Hope may I in my contrition.

Never can my prayers commend me;
Graciously wilt thou befriend me,
And from quenchless flames defend me.

When the sheep shall be selected,
Severed from the goats rejected,
Raise me to thy right perfected.

When thy foes in flames are wailing,
Where all cries are unavailing,
Summon me to joys unfailing.

Low before thee I am bending;
Sharp remorse my soul is rending:
Succor me when life is ending.

On that day of woe and weeping,
When from dust where he is sleeping,
Man shall wake and rise to meet thee,
Spare him! Jesus, I entreat thee.

THERON BROWN.

1832 ——.

Rev. Theron Brown was born in Willimantic, Conn., April 29, 1832. He was graduated at Yale College in 1856, and entered the Theological Seminary at Hartford, Conn., where he remained two years. An added year was spent in theological study at Newton Theological Institution, where he was graduated in 1859. December 15, 1859, he was ordained and settled as pastor of the Baptist church in South Framingham, Mass. From 1863, to 1870, he was pastor of the Baptist church in Canton, Mass. Since 1870, he has been connected with the editorial department of the Youth's Companion, but has been a frequent contributor, both of poetry and prose, to other journals, secular and religious. He resides in Norwood, Mass.

One of his contributions to the Watchman, a hymn entitled "Immanuel's Banner," was included in "Select Songs" (Biglow & Main, 1884), with music by Rev. George C. Phipps. He has also five hymns in "Songs of Delight" (Parvin & Dowling 1875), viz.:

"Ring out your pure hosannas,"

"Go on, go on, my brother,"

"Like stars that hide at morning,"

"What though I 'm but a child,"

"Life's annual twelve o'clock."

Mr. Brown has also written a large number of hymns for the choir and male quartette of the Ruggles Street Baptist church, Boston, Mass.; among them,

"O short was his slumber! he woke from the dust,"

"The sun and stars may cease to shine,"

"Bright star of the Savior! how clear was its flame."

The following hymn, written by Mr. Brown, was sung at the Easter service in the Ruggles Street church in 1882:

He rose! O morn of wonder!
They saw his sun go down,
Whose hate had crushed him under,
A King without a crown.
No plume, no garland wore he;
Despised Death's victor lay;
And wrapped in night his glory,
That claimed a grander day.

He rose! What splendor breaking
On sorrow's midnight hour!
'T was life divine, the waking
Of Jesus' slumb'ring power.
'T was love, his promise keeping,
That triumphed o'er the grave;
He would not leave them weeping
Whose souls he came to save.

He rose! He burst immortal
From Death's dark realm alone,
And left its heavenward portal
Swung wide for all his own.
Nor need one terror seize us
To face earth's final pain,
For they who follow Jesus,
But die to live again.

He rose! O'er sin and sadness
The weakest saint is strong,
Who knows that word of gladness
And sings that angel song.
For life, whate'er befall us,
Is Christ, and death is gain;
And soon his voice will call us
With him to rise and reign.

Some of Mr. Brown's poems have had a very wide circulation, among them "The Battle Above the Clouds," "Willie's Signal for Jesus," "The Rajah's Clock." He has also frequently been invited to read poems at academic and other literary festivals.

WILLIAM C. WILKINSON.

1833 ——.

William Cleaver Wilkinson, D.D., was born in Westford, Vt., October 19, 1833. He was graduated at the University of Rochester, at Rochester, N. Y., in 1857, and at Rochester Theological Seminary in 1859. After his graduation he visited Great Britain, and on his return, in November, 1859, he became pastor of the Wooster Place Baptist church, New Haven, Conn. On account of ill health he resigned his pastorate in 1861, and again went abroad. On his return in 1863, he became professor *ad interim* of modern languages in the University of Rochester. Not long after he accepted the pastorate of the Mount Auburn Baptist church in Cincinnati, Ohio. Resigning this pastorate in 1866, he opened a private school at Tarrytown, N. Y. In 1872, he was elected professor of homiletics and pastoral theology in Rochester Theological Seminary, a position which he filled with marked ability until 1882, when he resigned. He has since devoted himself entirely to literary work. In 1871, he was offered the chair of the German language and literature in the University of Michigan, and that of English literature in 1873. In the same year the University of Rochester conferred upon him the honorary degree of doctor of divinity.

Dr. Wilkinson is a master of clear and vigorous English, and his writings are characterized by excellent judgment and a pleasing style. He is the author of "The Dance of Modern Society" (1868), "A Free Lance in the Field of Life and Letters" (1874), "Preparatory Greek Course in English" (1882), "Preparatory Latin Course in English" (1883), "College Greek Course in English" (1884), "College Latin Course in English" (1885), "Classic French Course in

English" (1887), a volume of "Poems" (1883), and "Edwin Arnold as Poetizer and as Paganizer" (1885).

The following anniversary hymn by Dr. Wilkinson is from his volume of "Poems":

O thou with whom a thousand years
And a swift day are one,
Behold, our human hopes and fears
A little round have run.

Hopes for thy cause, ennobling hopes!
How foolish all the fears!
Shamed were a faith that droops and gropes,
Since such accomplished years.

Our hearts are large with thankfulness;
We glory in the Lord;
His Spirit doth our spirits press
As we his grace record.

Short rest in camp, then forth for fight!
Welcome the long campaign!
Guided with meekness and with might,
Spread we Immanuel's reign.

Like the blue bending firmament,
That kingdom yet must span,
From shore to shore, a continent,
Redeemed to God for man.

Of this hymn the Boston Courier, May 13 ,1883, said: "The 'Anniversary Hymn' has the right tone to it, and might have come to us from the hymn-making era of the evangelical awakening of the last century." A "Dedication Hymn," commencing

What we have builded, Lord, be thine,

is in the same collection. It was used at the dedication of Rockefeller Hall, at Rochester, and of Toronto Baptist College, Toronto, Canada.

CHARLES H. ROWE.

1834 ——.

Rev. Charles Henry Rowe was born in Guilford, Me., January 19, 1834, but his family and childhood home was in New Gloucester, Me. Here, when thirteen years of age, he was baptized by Rev. Joseph Ricker, D.D., then pastor of the Baptist church in that place. He was graduated at Colby University in 1858, and at Newton Theological Institution in 1861. August 29, 1861, he was ordained, and became pastor of the Baptist church in Holyoke, Mass. In the following year he accepted a call to the pastorate of the Baptist church in Augusta, Me. In 1864, he resigned in order to accept a chaplaincy in the army. In 1866, he returned to pastoral work at the Stoughton Street Baptist church, Boston. Here he remained until 1871, when he became pastor of the Baptist church at Weymouth. His subsequent pastorates have been, Wollaston Heights, 1874–8; Cambridgeport, 1878–81; Mystic River, Conn., 1881–4; and Whitman, Mass., 1885–8.

From his mother, a woman of superior mind and deep devotional spirit, he inherited a fine literary taste and a special love for hymns sweet with the perfume of gospel grace and truth. Beside many contributions to the religious press, he has written several hymns and poems that have been widely circulated. One of these, "At Rest," is found in a volume of "Poems on the Death of President Garfield," published by Moses King, Cambridge, 1881. In 1886, the following hymn appeared in the Watchman, and has since been included in Rev. W. E. Penn's "Harvest Bells, No. 1," published by the John Church Company, Cincinnati, Ohio.

Nearer, O Christ, to thee,
Nearer to thee;
In love and by thy cross
Thou drawest me;
While all my prayer shall be,
Nearer, O Christ, to thee,
Nearer to thee.

In the wide wilderness
Of sin astray,
A wanderer far from God,
Lost in the way;
But by thy grace I 'll be
Nearer, O Christ, to thee,
Nearer to thee.

By thee the way appears
That leads to heaven,
And in the gospel word
Is mercy given;
Thy love it calleth me
Nearer, O Christ, to thee,
Nearer to thee.

Redeemed by precious blood
From sin and death,
The Spirit's quickening power
A living breath,
By faith I live to be
Nearer, O Christ, to thee,
Nearer to thee.

And when from earthly care
Thou bidst me come,
And in thy presence find
My heavenly home,
There shall I ever be
Nearer, O Christ, to thee,
Nearer to thee.

JOSEPH HENRY GILMORE.

1834 ——.

The author of the familiar hymn

He leadeth me, O blessèd thought,

was born in Boston, Mass., April 29, 1834. Having graduated at Phillips Academy, Andover, Mass., he entered Brown University in 1854, where he was graduated with the highest honors of his class, in 1858. In the autumn of the same year he commenced his theological course at Newton Theological Institution, and was graduated in 1861. The following year he spent at Newton as instructor in Hebrew. He was ordained June 19, 1862, and accepted the pastorate of the Baptist church in Fisherville, N. H. In 1863, and 1864, while his father was governor of New Hampshire, he was his father's private secretary, and also editor of the Concord Daily Monitor. In 1865, he accepted a call to the pastorate of the Second Baptist church in Rochester, N. Y. In 1867, he was acting professor of Hebrew in Rochester Theological Seminary. January 1, 1868, he entered upon the professorship of logic, rhetoric and English literature in the University of Rochester, a position which he still holds.

For many years he has been a regular editorial contributor to the Examiner. Beside review articles, he has published an admirable elementary text-book on rhetoric, entitled "The Art of Expression" (1876). Professor Gilmore is also the author of several hymns. One of these commences

My trembling soul to Jesus turned.

Of another the first lines are

We dedicate to Jesus
Our pleasant Sabbath home.

Still another is the hymn to which reference has already been made:

> He leadeth me! Oh blessèd thought,
> Oh, words with heavenly comfort fraught!
> What e'er I do, where'er I be,
> Still 't is God's hand that leadeth me.

Concerning the origin of this hymn the author gives the following very interesting account:

"The hymn was written in the spring of 1862, at the residence of Dea. Thomas Wattson, Philadelphia. I had been talking, at the Wednesday evening lecture of the First Baptist church, about the twenty-third Psalm, and had been especially impressed with the blessedness of being led by God, of the mere fact of his leadership altogether apart from the way in which he led us, and what he was leading us to. At the close of the service we adjourned to Dea. Wattson's pleasant home, at which I was stopping, and still held before our minds and hearts the thought which I had just emphasized. During the conversation, in which Deacon Wattson and his wife, Mr. and Mrs. Washington Butler, and, I think, one or two others participated, the blessedness of God's leadership so grew upon me that I took out my pencil, wrote the hymn just as it stands to-day, handed it to my wife, and thought no more of it. She sent it, without my knowledge, to the Watchman and Reflector, and there it first appeared in print. Three years later I went to Rochester, N. Y., to preach for the Second Baptist church. President Anderson took me to their place of worship on the day after my arrival, and, on entering the chapel, I took up a hymn-book, thinking, 'I wonder what they sing!' The book opened at 'He leadeth me,' and that was the first time I knew my hymn had found a place among the songs of the church. I shall never forget the impression made upon me by coming in contact then and there with my own assertion of God's blessed leadership. This is the story of 'He

leadeth me' substantially as I told it when first asked to tell it, except that I then said (which shows how little the fact of authorship impressed me), 'The refrain has since been added by another hand.' Afterward I found among my deceased wife's papers the original copy of the hymn (Mrs. Dr. Anderson has it now), and was surprised to find that I wrote the refrain myself."

The lamented William B. Bradbury probably found this hymn in the columns of the Watchman and Reflector, and for it he composed the very appropriate music with which Professor Gilmore's words have ever since been associated. There is hardly a collection of hymns now in use in which "He leadeth me" is not found. Translated into other languages it has gone round the world. Missionaries have taught it to their converts. Rev. S. Dryden Phelps, D.D., says, it is a general favorite in the McAll Mission in Paris. The refrain in the Swedish version is as follows:

Han leder mig! Han leder mig!
Ja, med sin hand han leder mig!
Ach, att jag troget följde da
Den hand som huldt mig leder sa.

Indeed there is abundant evidence that this hymn has been and still is a comfort to multitudes of God's children in all their circumstances in life; and it cannot fail to remain long a prized possession of the Christian church.

The following hymn by Professor Gilmore was written in 1885:

Tenderly the Father greets us
As we leave the haunts of sin;
On our homeward way he meets us,
Folds us safe his arms within.

Though his substance we have wasted,
Though in devious paths we 've trod,
Though sin's vilest dregs we 've tasted,
He forgives — for he is God.

No upbraiding mars his giving,
  No reproach for follies done,
Listen to the Everliving:
  "'T is my son — my long lost son."

Ah! 't is more than human kindness
  Prompts the welcome we receive.
This is love! What worse than blindness
  E'er our Father's heart to grieve.

Vainly 'gainst our sins we 've striven,
  Toiled — and failed — neath duty's rod;
Now a truer light is given,
  And we simply rest in God.
    All 's forgiven — nay, forgotten;
    Once again, we rest in God.

HENRY L. MOREHOUSE.

1834 ——.

Rev. Henry Lyman Morehouse, d.d., was born October 2, 1834, in Stanford, Dutchess County, N. Y. His father and grandfather were natives of Fairfield County, Conn., and were members and deacons of Baptist churches. At the age of twelve he removed with his parents and an only brother to Avon, Livingston County, N. Y., where he was reared in the habits of industry incident to a thrifty farmer's life. His academic course was taken at Genesee Wesleyan Seminary, a few miles from his home, and his collegiate course at the University of Rochester, Rochester, N. Y., from which he was graduated in 1858. He was converted early in 1857, and united soon after with the Baptist church in Avon. After the death of his father in 1859, he remained on the farm about two

years, when, believing that he was called to the work of the Christian ministry, he entered, in 1861, the Rochester Theological Seminary, from which he was graduated in 1864.

After a few weeks spent in Virginia, in the service of the Christian Commission, he accepted a call to the pastorate of the Baptist church at East Saginaw, Mich., then a typical frontier city, full of speculation in lumber and salt. Here he remained over eight years, the first two of which he was a missionary of the American Baptist Home Mission Society, preaching frequently in the adjacent settlements. He was a trustee of Kalamazoo College, and of the Baptist Union Theological Seminary at Chicago, and president of the Michigan Baptist State Convention. Early in 1873, he accepted a call to the pastorate of the East Avenue Baptist church in Rochester, N. Y., a new interest, of which he was the first settled pastor. He was soon elected a member of the board of trustees of Rochester Theological Seminary, and from 1877, to 1879, in addition to his pastoral duties, he was corresponding secretary of the institution. In May, 1879, he was elected corresponding secretary of the American Baptist Home Mission Society, and entered upon the duties of this office in July following. The "Seven Years' Survey," presented to the society in 1886, shows what unprecedented strides the society had made during this period. Dr. Morehouse continues to fill this arduous and most responsible position. The honorary degree of doctor of divinity was conferred upon him by the University of Rochester in 1879.

The poetical element in Dr. Morehouse's nature found occasional expression during his college course, and led to his election as alumni poet for 1874. The poem which he delivered on that occasion, entitled "Problems of Being," is his most elaborate production. Several hymns written by him have found their

way into the papers, and have been widely reproduced. Among them is the following:

Friend of sinners, hear my plea,
God be merciful to me;
Sinful though my heart be found,
Let thy grace much more abound;
In the riches of thy grace
Finds my soul its resting-place.

Thou, my Advocate with God,
Grant forgiveness through thy blood;
With my heart I now believe,
Thy atonement I receive;
Freely with my mouth confess
Thee, my Lord, my Righteousness.

Now I glory in thy cross,
What was gain I count my loss,
Count but shame my former pride,
Self with thee is crucified;
Cleanse me, clothe me in the dress
Of thy spotless righteousness.

Trusting thee, O Christ, my King,
Shall my soul thy praises sing;
Saved by thee, thou Holy One,
Not by works which I have done;
Heart and tongue confess again,
Thine the glory, Lord. Amen.

This hymn was first published in the Examiner, from which it was transferred to "Good as Gold," and in 1883, with the omission of the third stanza, to the "Baptist Hymnal." It has been exceedingly helpful to many souls. Two other hymns by Dr. Morehouse, commencing

No room in thy heart for the Savior of men?

and

"Simon Peter, dost thou love me?" thrice the searching question came,

also first appeared in the Examiner. Another hymn

by Dr. Morehouse was sung April 20, 1869, on the first anniversary of the dedication of the house of worship of the First Baptist church, East Saginaw, Mich. Dr. Morehouse is also the author of a hymn entitled "Prayers, Means, and Men for Mexico," commencing

For kindred, country, church, we pray,
For distant lands in sin and woe
Prayers rise like incense. Yet, today,
Where are the prayers for Mexico?

This hymn, written and extensively circulated in 1886, stirred many hearts to deeper sympathy for mission work in that priest-ridden land. Yet another hymn, written by Dr. Morehouse, and entitled "Led About," appeared in Zion's Advocate, January 5, 1887, commencing

Here I wander, while I wonder
What the Lord's ways mean for me.

MRS. ANNIE S. HAWKS.

1835 ——.

Who is not familiar with the hymn

I need thee every hour?

It was written by Mrs. Hawks, and with fitting music, composed by Rev. Robert Lowry, D.D., it was first sung at the National Baptist Sunday School Convention in Cincinnati, Ohio, November 20, 1872. Since that time it has found its way into many church hymnals, and it has been translated and sung in many foreign languages. Rev. W. J. Batt, chaplain of the state prison at Concord, Mass., tells how an ex-prisoner, who had never had a home of his own, prepared a home, hum-

ble but tasteful, and then asked the chaplain to come and help him dedicate it. Together they entered the home—the man's wife had not yet come—and the service began. "Mr. B.," says the chaplain, "with evident brokenness of spirit, for he was naturally a proud man and not unacquainted with larger surroundings, could not refrain from some criticism upon his poor things; but his heart was so full that his embarrassment was only temporary, and he immediately went on with a firm purpose. For the first number of the service he started the hymn

I need thee every hour.

Many hymns are probably localized for us in such a sense that they are especially and harmoniously associated in our own thought with some place where, under striking circumstances, we have heard them effectively sung. For me this hymn is likely always henceforth to be associated with the dedication of Mr. B's home."

Mrs. Hawks was born in Hoosick, N. Y., May 28, 1835. For many years she has been a resident of Brooklyn, N. Y. Here about the year 1868, her pastor, Rev. Robert Lowry, D.D., discovered her gift as a hymn-writer, and induced her to exercise it for the advancement of the cause of Christ. One of the first of her hymns was the following:

Why weepest thou?
Whom seekest thou?
O wouldst thou see our Jesus?
Behold him near,
He marks each tear,
Our blesséd, loving Jesus.

Why weepest thou,
Why seekest thou,
With doubting and repining?
O lift thine eye!
Thou shalt descry
His raiment near thee shining.

Believe him now;
Receive him now;
Look up, with faith and meekness,
To Jesus' blood
Which freely flowed
For all thy sin and weakness.

Believest thou?
Cease weeping now —
Thy soul he will deliver;
The cross he bore,
Our sins he wore,
And nailed them there forever.

This hymn first appeared in "Bright Jewels" with music by Dr. Lowry, and has been transferred to other collections. Of her other hymns, the following are best known:

"I am the Lord's and he is mine,"

"Lord, let me live for thee, for thee,"

"Who 'll be the next to follow Jesus,"

"What can wash away my stain."

D. HAYDEN LLOYDE.

1835 ——.

Mr. D. Hayden Lloyde was born in Springfield, Mass., June 11, 1835. Three years later his parents removed to the west, and settled in Bureau County, Illinois. As a child he evinced decided musical talent, and he early received musical instruction from his father, who was a music teacher, as well as a schoolmaster. When eleven years of age he sang alto in a church choir, and later he became a leader of singing in church and Sunday-school. At length he

made the acquaintance of P. P. Bliss, from whom he received inspiration and encouragement, and for several years he devoted himself to the study and teaching of vocal music. Afterward he conducted musical institutes and conventions, and for many years he gave special attention to music for Sunday-schools. Since 1874, he has been a resident of Champaign, Ill.

Mr. Lloyde has written many Sunday-school hymns, which, with music of his own composition, have been published in "Songs of Faith," "Shining Light," "Fount of Blessing," "Royal Songs," "Glorious Tidings," "River of Life," "Shining River," "Songs of Love," and other works.

The following hymn, written by Mr. Lloyde, is entitled "Mighty to Save," and was first published in the Sunday School Times:

Lead me, O thou precious Savior,
Safely lead by thine own hand,
Speak, I come to thee for guidance,
Traveling to the heavenly land.
Safe Supporter, sure Deliverer,
Cleanse me by thy power divine.

Brought by grace to see the fountain
From which cleansing waters flow,
I would trust thee now and ever;
Guide and bless me while below.
"Rock of ages, cleft for me,
Let me hide myself in thee."

While I live and through death's valley,
Lead me to the other side;
Bid my cares and fears to vanish,
Though the storms of life abide;
Safely to the haven guide me,
"O receive my soul at last."

JAMES W. WILLMARTH.

1835 ——.

Rev. James W. Willmarth was born in Paris, France, December 23, 1835. His father, Rev. Isaac M. Willmarth, was the first American Baptist missionary in France. His early education was greatly impeded by a supposed affection of the eyes, but his thirst for knowledge led him to surmount formidable obstacles. Having been baptized at Grafton, Vt., in 1848, he studied theology with his father by help of a reader. His first service was in Chicago, as a missionary colporteur of the American Baptist Publication Society. July 26, 1860, he was ordained at Aurora, Ill. His pastorates have been at Metamora, Ill., Amenia, N. Y., Wakefield, Mass., Pemberton, N. J., and Roxborough, Philadelphia, where he still remains.

Mr. Willmarth is the author of several articles in the Baptist Quarterly. He has published also a sermon on "Election," preached as the doctrinal sermon before the Philadelphia Association in 1880; also "In the Name of Jesus," a small pamphlet, published by the American Baptist Publication Society. In the "Baptist Praise Book" (1872) is a hymn (740) by Mr. Willmarth, commencing

O Father, Lord of earth and heaven.

Its four stanzas are from a hymn of six stanzas, written in 1867, and first sung June 30, 1867, at a baptism of five candidates at Wakefield, Mass., then South Reading. It was published in some paper, probably the National Baptist, from which, with the second and sixth stanzas omitted, it was transferred to the "Baptist Praise Book." Subsequently the hymn was re-written for the "Baptist Hymn and Tune Book," in which its five stanzas were arranged as a baptismal

chant (selection 33). The hymn as it there appears is as follows:

O Father, Lord of earth and heaven!
O Son Incarnate, Christ our King!
O Spirit, for our guidance given!
Hear and accept the vow we bring.

We own thee, Savior, crucified,
We own thee, Savior, raised to heaven;
With thee our souls to sin have died,
But now would rise as thou art risen.

Thy gospel, Lord, we would obey,
We follow, and thy hand shall guide;
We seek through Jordan's wave the way
That leads thy loved ones to thy side.

Now in immersion, wondrous sign,
We dedicate ourselves to thee;
Now seal the covenant divine,
And own us thine eternally.

We trust the pledge which thou hast given,
Of grace to keep us still thine own,
And dying, we shall rise to heaven,
To share thy glory and thy throne.

ADONIRAM J. GORDON.

1836 ——.

Adoniram Judson Gordon, D.D., was born in New Hampton, N. H., April 19, 1836. Converted in early life, he entered Brown University with the Christian ministry in view, and was graduated in 1860. His theological studies he pursued at Newton Theological Institution, graduating in 1863. Having accepted a call to the pastorate of the Baptist church at Jamaica Plain, Mass., he was ordained June 29, 1863. His

ministry at Jamaica Plain continued six years, and resulted in large additions to the church. He was then called to the pastorate of the Clarendon Street Baptist church, Boston, as the successor of Rev. Baron Stow, D.D. With this church he has since labored, preaching the gospel with great freshness and spiritual power, and exerting a wide influence in behalf of evangelical religion. During his work in Boston, Mr. Moody found in Dr. Gordon one of his strongest helpers, and he seeks his assistance whenever the Boston pastor is within reach.

Dr. Gordon was one of the compilers of the "Service of Song" (1871). He is also the author of the following works: "In Christ, or the Believer's Union with his Lord" (1872); "Congregational Worship" (1872); "Grace and Glory" (1880); "Ministry of Healing" (1882); "The Two-Fold Life" (1883). He is also editor of "The Watchword," a monthly publication first issued in 1877.

He is a member of the Board of Trustees of Newton Theological Institution and also of the Board of Fellows of Brown University. From the latter institution, in 1878, he received the degree of doctor of divinity.

In the social meeting edition of the "Service of Song" (1881) is a hymn written by Dr. Gordon (music by Rev. J. B. Child), of which the following is the first stanza:

Where art thou, soul? I hear God say;
  Why hidest thou from me?
Why dost thou turn thy face away,
  And from my presence flee?
I formed thee for a child of light;
Instead thou choosest sin and night:
  Where art thou, soul, where art thou?

The following hymn was written in the summer of 1886, at the Northfield School for Bible Study, organized by Mr. Moody. More than one hundred college

students connected with this school gave themselves to the work of foreign missions during their stay at Northfield. Four of their number were chosen to visit the colleges in different parts of the country, and endeavor to awaken a deeper interest in missions during the succeeding academic year. At their request Dr. Gordon wrote the following hymn, to be sung at these college meetings:

WHOM SHALL I SEND?

Isaiah vi. 8.

Oh Spirit's anointing,
For service appointing,
On us descend;
For millions are dying,
And Jesus is crying,
"Whom shall I send?"

Ethiopia reaching
Scarred hands is beseeching,
"Rend, Christians, rend
The chains long enthralling!"
And Jesus is calling,
"Whom shall I send?"

Lo! China unsealing
Her gates, and revealing
Fields without end!
Her night is receding,
And Jesus is pleading,
"Whom shall I send?"

Dark India is breaking
Her caste chains, and making
Strong cries ascend
To Jesus, once bleeding,
But now interceding,
"Whom shall I send?"

See Japan awaking,
Old errors forsaking;
Haste, your aid lend!
"More light!" hear her crying,
And Jesus replying,
"Whom shall I send?"

While Israel's unveiling,
And penitent wailing,
All things portend,
Why, why our delaying?
Since Jesus is saying
Whom shall I send?"

The islands, once hating
His yoke, are now waiting
Humbly to bend.
"To bear help and healing,"
Hear Jesus appealing,
"Whom shall I send?"

FRANKLIN JOHNSON.

1836 ——.

In the Baptist Quarterly Review for July, 1882, appeared an article by Rev. Franklin Johnson, D.D., containing translations of some hymns and songs of certain German Anabaptists of the period of the Reformation. One of these translations is found on pages twenty-two and twenty-three of this volume, and a part of two others on page twenty-four.

In 1883, Dr. Johnson published a small, tasteful volume entitled "Dies Iræ, an English Version in Double Rhymes, with an Essay and Notes." As early as 1865, he had published in a religious journal a translation of the "Dies Iræ," and during the intervening years, at frequent intervals, he had returned to the task of giving a more perfect expression to his translations of this Latin mediæval hymn. The thoroughness of his work appeared in this later publication, and the Atlantic Monthly, in a notice of his translation of this magnificent production, says, "As a whole it is worthy to take rank with the three best

versions in the English language, and in selected stanzas is quite incomparable."

In 1886, D. Lothrop, & Co., Boston, published a translation by Dr. Johnson of two other Latin hymns, "The Stabat Mater Speciosa," and "The Stabat Mater Dolorosa," with illustrations from the old masters. The same careful work appeared in these English renderings of these two well known hymns of the mediæval church. In both Dr. Johnson has faithfully reproduced the meaning and emotion of the Latin originals. Both of these hymns, too, he gives in a translation adapted to the devotional use of Protestants.

At Christmas, 1887, Dr. Johnson published in the Cambridge Tribune a Christmas hymn from the Latin of Prudentius, with music by Mr. Charles L. Capen. "Prudentius," says Dr. Johnson, "was born in Spain, in the year 348. He was a lawyer, then a civil and criminal judge, and still later an influential military officer at court. His later years he devoted to religious exercises and study. He wrote numerous works in prose and verse, and Bently has called him the Homer and Virgil of Christians. The hymn from which the following lines are selected is very long, containing no less than thirty-eight stanzas. It begins with the words, Da puer plectrum. I think that it has never before been translated into English, though its great beauty of conception and its resounding pomp of language render it a favorite with scholars." The translation is as follows:

Hark! the angel hosts are singing
Him who came to break our chains,
And the skies with songs are ringing
O'er the dark Judæan plains,
For all Heaven, with countless voices,
At the birth of Christ rejoices.

Hail, thou happy babe and holy,
  Lying on thy mother's breast,
Offspring of the Virgin lowly,
  Offspring of the Spirit blest.
Child, and yet the world's salvation,
Author of God's new creation.

Long have prophets, saints and sages,
  This fair day of grace foretold,
Chanting to the future ages
  What our favored eyes behold;
Not a promise they have spoken
To the weary world is broken.

Wood and plain and lake and mountain,
  River falling from the height,
Rain and snow and springing fountain,
  Storm and calm and day and night,
As your mighty Maker own him,
As your mighty Lord enthrone him.

Praise him, ye who are o'er laden
  With the frosts of many days;
Praise him, youth, or man, or maiden;
  Praise him, babes and sucklings, praise;
Worship him and bow before him,
And with sweetest songs adore him.

In various journals Dr. Johnson has published other Latin hymns among them the "Tristes erant apostoli" of Gregory the Great, the "Vox clara ecce intonat" of Ambrose, the "Vexilla Regis" of Fortunatus, the "Nox atra rerum contegil" of Ambrose, the "Salvete, flores martyrum" of Prudentius, and the "Rerum creator optime" of Gregory. He has also a large number of unpublished Latin translations.

Dr. Johnson was born at Frankfort, Ohio, November 2, 1836. He was educated at Madison University, graduating from the Theological Department in 1861. In the same year he was ordained at Portsmouth, now Bay City, Mich., and became pastor of the Baptist church at that place. His subsequent pastorates have been at Lambertville, Passaic City, Newark, N. J., and

Cambridge, Mass., the latter beginning in 1874, and closing in 1888. He has been in Europe four times, and studied at some of the German universities, among them Leipzig, Jena and Heidelberg, studying theology under Kahnis, and Old Testament interpretation under the elder Delitzsch.

Beside the hymns already noticed, Dr. Johnson has published "The Gospel According to Mark with Notes" (1873); "Moses and Israel" (1874); "Heroes and Judges from the Lawgiver to the King" (1875); "True Womanhood. Hints on the Formation of Womanly Character" (1882); "A Romance in Song. Heine's Lyrical Interlude" (1884); "The New Psychic Studies in their Relation to Christian Thought" (1887). He has also published several sermons and review articles, has been a frequent contributor to the religious press, and in 1876, with Dr. Lorimer, he edited the Watchman.

PHILIP P. BLISS.

1838–1876.

A useful life, early closed, was that of the well known song-evangelist, Philip P. Bliss. He was born in Clearfield County, Penn., July 9, 1838. His parrents were Methodists, and at family worship, where daily there was the offering of praise as well as prayer, he received his first musical impressions. Such, too, were the sacred influences that surrounded him in his home from his earliest years that he could not remember the time when he was not a believer in Jesus Christ, and when twelve years of age he united with the Baptist church of Cherry Flats, Tioga County, Penn.

In 1864, Mr. Bliss took up his residence in Chicago, where, with George F. Root, he was engaged in conducting musical institutes, conventions, etc. He owed much by way of instruction and inspiration to William B. Bradbury, and one of his first published songs was a tribute to the memory of Mr. Bradbury. In 1874, Mr. Bliss accepted an invitation to engage in evangelistic work with Major Whittle, and his sacred songs became not only effective gospel utterances, moving hearts, but they soon made the name of the singer known in all parts of the land.

Mr. Bliss published his first musical work, "The Charm," in 1871. This was followed by the "Song Tree" in 1872, "Joy," and "Sunshine for Sunday Schools" in 1873, "Gospel Songs for Gospel Meetings" in 1874, and "Gospel Hymns and Sacred Songs" in 1875. In the preparation of this last book he was associated with Ira D. Sankey.

He had now found his life-work, and certainly he was equipped for the most successful service. But the end was at hand. December 29, 1876, with his wife, Mr. Bliss left Rome, Penn., for Chicago. Near Ashtabula, Ohio, a bridge over which the train was passing gave way, and the cars were precipitated many feet to the stream below. Mr. Bliss succeeded in extricating himself from the wreck, but was burned while vainly endeavoring to rescue his wife. At a memorial meeting held in Chicago not long after, the fact was recalled that at the last meeting which Mr. Bliss attended in that city, he remarked, "I don't know as I shall ever sing here again, and I want to sing this hymn as the language of my heart"; and he sang most impressively his own hymn,

I know not the hour when my Lord shall come.

In "Gospel Hymns Consolidated" are thirty-seven

hymns by Mr. Bliss. The first lines of the best known are as follows:

"'T is the promise of God, full salvation to give,"
"'Whosoever heareth,' shout, shout the sound,"
"Ho! my comrades, see the signal,"
"Free from the law, oh, happy condition,"
"I am so glad that my Father in heaven,"
"Have you on the Lord believed,"
"The whole world was lost in the darkness of sin,"
"Brightly beams our Father's mercy,"
"Almost persuaded now to believe,"
"Only an armor-bearer, proudly I stand,"
"Light in the darkness, sailor, day is at hand,"
"More holiness give me,"
"Repeat the story o'er and o'er,"
"Standing by a purpose true,"
"In Zion's Rock abiding,"
"Tenderly the Shepherd,"
"I will sing of my Redeemer,"
"Sing them over again to me."

Of these hymns,

Almost persuaded now to believe

has aided many a soul in taking a stand for Christ. It was suggested by the last words of a sermon, "He who is almost persuaded is almost saved, but to be almost saved is to be entirely lost;" Mr. Bliss was impressed with the thought and composed the hymn.

'Whosoever heareth,' shout, shout the sound,

was written in the winter of 1869–70, after hearing a sermon from the text, "God so loved the world," etc.

The whole world was lost in the darkness of sin

was written in 1875. The words and the music came

to Mr. Bliss at home one morning while passing through the hall to his room.

Repeat the story o'er and o'er

was suggested by reading some notes by Dr. Brooks of St. Louis, upon the queen of Sheba's visit to Solomon. The hymn

I am so glad that our Father in heaven

was suggested to Mr. Bliss by hearing the chorus,

Oh, how I love Jesus.

"I have sung long enough of my poor love to Christ," said Mr. Bliss, "and now I will sing of his love for me." With this thought in mind he wrote the hymn. Mr. Sankey says that a little girl who was dying bore beautiful testimony to the power of these sweet words. "Don't you remember," she said, "One Thursday when you were teaching us to sing

I am so glad that Jesus loves me,

and don't you remember how you told us that if we only gave our hearts to him, he would love us? and I gave mine to him." And Mr. Sankey adds, "What that little dying girl said to me helped to cheer me on more than anything I had done before, because she was my first convert."

The following hymn has this added interest, that it was Mr. Bliss's last hymn:

I know not what awaits me,
God kindly veils mine eyes;
And o'er each step of my onward way
He makes new scenes to rise;
And every joy he sends me comes
A sweet and glad surprise.

One step I see before me.
'T is all I need to see,
The light of heaven more brightly shines,

When earth's illusions flee;
And sweetly thro' the silence comes
His loving "Follow me."

O blissful lack of wisdom,
'Tis blesséd not to know;
He holds me with his own right hand,
And will not let me go,
And lulls my troubled soul to rest
In him who loves me so.

So on I go, not knowing,
I would not if I might;
I'd rather walk in the dark with God
Than go alone in the light;
I'd rather walk by faith with him
Than go alone by sight.

In his later years Mr. Bliss became a member of the First Congregational church in Chicago.

HENRY M. KING.

1838 ——.

Henry Melville King, D.D., was born in Oxford, Maine, September 3, 1838. When he was six years of age his parents removed to Portland, in the same state, where in the public schools he pursued his college preparatory course, graduating at the high school in 1855. In the autumn of that year, he entered Bowdoin College, and was graduated in 1859, with the highest honors of his class, his commencement part being a poem. With the Christian ministry in view he entered Newton Theological Institution, and was graduated in 1862. October 28, 1862, he was ordained in Portland, but returned to Newton as instructor in Hebrew, and assisted Dr. Hackett during

the following seminary year. He then accepted a call to the pastorate of the Dudley Street Baptist church, Roxbury, Mass., succeeding Rev. Thomas D. Anderson, D.D., who had been called to the pastorate of the First Baptist church in New York city. Here his ministry was crowned with the divine favor, and though he received frequent calls to other churches and to professorships in theological institutions, he remained with the church from 1863, until 1882, when, greatly to the regret of his people he accepted a call from the Emmanuel Baptist church in Albany, N. Y., the church of which he is still pastor. He received the honorary degree of doctor of divinity from Colby University in 1877.

For many years, while pastor of the Dudley Street Baptist church, Dr. King was a member of the executive committee of the American Baptist Missionary Union, and also a trustee of Newton Theological Institution. After his removal to Albany he was made a trustee of Vassar College, and also of Rochester and Madison Theological Seminaries. From 1884, to 1887, he was president of the board of managers of the American Baptist Missionary Union.

To our denominational journals and reviews, Dr. King has been a frequent contributor. Beside numerous pamphlets, sermons, and two semi-centennial discourses—one for each of the churches he has served as pastor—he has published "Early Baptists Defended" (1880), being a review of Dr. H. M. Dexter's "As to Roger Williams," and "Mary's Alabaster Box" (1883), a volume of sermons. For the "Memorial History of Boston" (1881) he contributed an admirable sketch of the history of the Baptist churches in that city.

Dr. King has also written quite a number of occasional hymns, several of which have been published by Pond & Co., of New York. One of these is an

Easter hymn, with music by John B. Marsh. The following is the first stanza:

Sing O Heavens, and earth rejoice,
Christ has triumphed o'er the grave:
Join with gladness, heart and voice,
Christ now lives with power to save.
Angels rolled the stone away;
Angels sat where Jesus lay;
Darkness fled, and joy was born
On that glorious Easter morn.

The following Christmas hymn by Dr. King, with music by Mr. Marsh, has also been published by Pond & Co.:

Angels sang the natal day
Of Christ, the Savior King;
And o'er the hills of Palestine
The Christmas sun did brightly shine,
And glory in the valley lay,
The morning of that sacred day —
Let us with angels sing.

Glory be to God most High,
And peace, good will to men;
For Christ the Lord was born today,
And in his manger-cradle lay.
The angels sang, and we reply,
And raise our voices to the sky,
And sing and sing again.

Prince of Peace, Almighty Lord,
He laid his glory by;
A loving Babe to earth he came
And Jesus, Savior, was his name.
He came to speak the living word,
Join earth and heaven in sweet accord,
And guide our souls on high.

Hail we now the new-born King,
Whose throne is in the sky;
Again he comes, a welcome guest,
To every lowly manger breast,
And "Glory be to God" we sing,
While heaven and earth with anthems ring,
And we with angels vie.

HARRIET M. CONREY.

1838 ——.

Miss Harriet M. Conrey, a daughter of Jonathan Conrey, and a granddaughter of Peter Conrey, precentor of the old Gold Street Baptist church, New York city, was born in New York, November 5, 1838. She was baptized by Rev. Thomas Armitage, D.D., pastor of the Fifth Avenue Baptist church, but at present she is a member of the Park Avenue Baptist church in Plainfield, N. J. Formerly she was a teacher, but on account of ill health she has been obliged to turn to other pursuits.

In "Gospel hymns" Miss Conrey is represented by one hymn entitled "Jesus Only," commencing

> What though the clouds are lowering o'er me
> And I seem to walk alone.

The following hymn, also by Miss Conrey, is from "Welcome Tidings":

> O Lord, awakened by thy word,
> I come to thee;
> O let my feeble prayer be heard —
> I come to thee.
> I have no merit of my own,
> But by thy blood thou didst atone;
> Help me to trust in thee alone —
> I come to thee.
>
> Now let me hear thy pard'ning voice,
> O Lord, forgive;
> Oh, bid my aching heart rejoice,
> O Lord, forgive;
> Seal me this day forever thine,
> And in my soul let glory shine,
> And tell me Jesus Christ is mine, —
> O Lord, forgive.

Help now, O Lord, my unbelief,
Now I believe;
Though of all sinners, I am chief,
Now I believe;
Now, Lord, what wilt thou have me do?
My path of duty plainly show,
And I will follow as I know, —
Now I believe.

The remnant of my days is thine,
Oh, take me, Lord;
My time and talents are not mine,
Oh, take me, Lord;
Help me to tell to sinners dear,
That Christ is precious and is near,
That he a simple prayer will hear, —
Oh, take me, Lord.

HEZEKIAH BUTTERWORTH.

1839 ——.

Mr. Butterworth's childhood home was in Warren, R. I., where he was born December 22, 1839. His mother loved the old Methodist and Baptist hymns, and was accustomed to sing these while engaged in her daily tasks. In this way, from his earliest years, Mr. Butterworth was made familiar with very many of the songs of Zion. These hymn experiences of his youth led him in later years to write "The Story of the Hymns," an exceedingly interesting account of the origin of hymns of personal religious experience, published by the American Tract Society in 1875, and for which Mr. Butterworth received the George Wood gold medal. It was out of this experience, also, that he wrote the hymn, which has found a place in an English collection, commencing

O church of Christ, our blest abode,
Celestial grace is thine,
Thou art the dwelling-place of God,
The home of joys divine.
Where'er for me the sun may set,
Where'er I roam or dwell,
My heart shall nevermore forget
Thy courts, Immanuel.

This hymn appears in full in the cantata "Under the Palms." Many thousand copies of this cantata have been sold in this country and in England, and several of its hymns have been sung at Mr. Spurgeon's regular Sunday-service. It also has a place in "Heart and Voice," published by John Church & Co., with about twenty hymns written by Mr. Butterworth, many of them originally for the Ruggles Street Baptist church or Sunday-school, in Boston. The following hymn, "Jesus, my All," first appeared in the Sunday School Times, and was afterward published in the cantata "Faith Triumphant," written by Mr. Butterworth for a music publishing house in Glasgow, Scotland:

Jesus, I thee believe,
Thou art my all.
Jesus, I thee receive,
Thou, thou art all to me,
Thou art my all.
I yield my will to thine;
Work thou thy will in mine,
Fill me with love divine,
Jesus, my all.

I have redemption found,
Jesus is all;
Fair is Immanuel's ground,
Jesus is all to me,
Jesus is all.
Though naught I here possess,
Though life be less and less,
He is my righteousness,
Jesus, my all.

Life cannot bring me loss,
What'er befall,
Ever will shine the cross,
Jesus is all to me,
Jesus is all.
Rend, then, O death, the veil,
Fall, earthly temples, fall,
Hail, halls immortal, hail,
Jesus is all.

Mr. Butterworth's hymn,

O children's day in summer time,

with music by Professor W. F. Sherwin, appears in "Heart and Voice," and was used by the American Baptist Publication Society in its Children's Day services in 1885. Other of Mr. Butterworth's hymns may be found in "Poems for Christmas, Easter and New Years," published by Estes & Lauriat, Boston (1875). In 1887, he published "Songs of History," being poems and ballads upon important episodes in American history.

Mr. Butterworth's work has been largely for the young. He is author of "Zig-Zag Journeys," the stories and legends of places for young readers, a series of popular works of which about two hundred and fifty thousand copies have been sold. Since 1871, he has been on the editorial staff of the Youth's Companion.

A. JUDSON ROWLAND.

1840 ——.

Rev. A. Judson Rowland, D.D., was born at Valley Forge, Penn., February 9, 1840. When eighteen years of age he was baptized by Rev. W. H. H. Marsh, at Lawrenceville, Penn. In 1859, he entered the sophomore class at the University of Lewisburgh, now

Bucknell University, where he was graduated with first honors in 1862. He was ordained at Lawrenceville, in October of that year, having accepted the chaplaincy of the 175th regiment of Pennsylvania Volunteers. He continued in the service until July, 1863, and in the fall of that year he entered Rochester Theological Seminary, where he was graduated in 1866. In July, 1866, he became pastor of the Mount Auburn Baptist church, Cincinnati, Ohio. He resigned his pastorate in 1868, and accepted the presidency of the Mount Auburn Institute. In 1870, he accepted a call to the pastorate of the First Baptist church in Pittsburgh, Penn. Here he remained two years, and then accepted a call to the pastorate of the First Baptist church in Philadelphia. In 1884, he removed to Baltimore, Md., having accepted a call to the pastorate of the Franklin Square Baptist church in that city. In this position he still remains.

Dr. Rowland is the editor of "Our Young People" and also "The Senior Quarterly," valued publications of the American Baptist Publication Society. He was also one of the compilers of "The Devotional Hymn and Tune Book," and was the chief editor of "The Baptist Hymnal." He is the author of a hymn,

With gratitude, O gracious God,

written for the jubilee of the Tenth Baptist church, Philadelphia; also of a hymn in "The Devotional Hymn and Tune Book,"

Speak a word for Jesus, brother;

of another hymn,

There's rest in the shadow of Jesus,

and of the following:

O Spirit stay,
Fly not away,
Though I have grieved thee o'er and o'er;
Still let me hear
Thy voice so dear;
I will reject thy love no more.

O Savior hear,
Bend down thine ear,
Hide not thy face, my God, from me;
I feel thy power,
This very hour
I will repent and turn to thee.

I do decide,
Be thou my guide,
Lord, to thy cross; my hope is there;
O blessèd Lamb,
Just as I am,
I come to thee; O grant my prayer.

Softly the light
Breaks on my sight,
Jesus, thy blood avails for me;
This very hour
I feel thy power,
Now I am saved through faith in thee.

SARAH B. THRESHER.

1841 ——.

In "Pure as Gold" is a hymn (159) by Mrs. Thresher, commencing

I cannot bathe in odors sweet.

The hymn in full, as written by Mrs. Thresher, contains seven stanzas, and is entitled "Like Mary." The opening line is

Oh, that like Mary I might pour.

Mrs. Thresher has written several other hymns, which have been published. The following hymn was written for the anniversary of a Woman's Christian Association:

To thee, O Lord, belongs
The year now spent and gone;
Forgive the failures, faults and wrongs
We vainly wish undone.

If we with lavish hand
Thy precious seed have sown,
Beside all streams on goodly land,
Then make the fruit thine own.

Send us again, we pray,
Into thy vineyard, Lord,
To work for thee another day,
To follow at thy word.

Send us to souls in need,
To rescue those astray;
To clothe the poor, the hungry feed,
And show the blind thy way.

More love to each impart;
Help us, dear Lord, to see
Thine image in each lowly heart,
And serving them, serve thee.

Mrs. Thresher was born in Zanesville, Ohio, February 20, 1841. Here she lived until her marriage, in 1861, to J. B. Thresher, Esq., of Dayton, Ohio, where her home has since been. She was baptized when ten years of age by Rev. L. G. Leonard, and since her residence in Dayton has been a member of the First Baptist church in that city.

HENRY F. COLBY.

1842 ——.

Henry F. Colby, D.D., a son of Gardner and Mary L. R. Colby, was born in Roxbury, Mass., November 25, 1842. He received a thorough preparatory classical training, and entered Brown University in 1858,

where he was graduated in 1862, delivering the Latin salutatory. He then commenced the study of law, but at length went abroad for travel. On account of a change of purpose in life, he abandoned his legal studies on his return, and entered Newton Theological Institution in the autumn of 1864. From this institution he was graduated in 1867, and in the latter part of that year he accepted a call to the pastorate of the First Baptist church in Dayton, Ohio, where he was ordained in January, 1868. Identifying himself with the religious and educational work of the Baptists of Ohio, he has served the denomination in that state as president of the Ohio Baptist Convention, and as a trustee of Denison University. He received the honorary degree of doctor of divinity from his alma mater in 1882.

Dr. Colby is the author of a forcible tract on "Restricted Communion," published by the American Baptist Publication Society. He is also the author of a memoir of his father (1879), and of Ebenezer Thresher, LL.D. (1886). Occasionally he has used his pen in poetical composition. He was the poet of his class at Brown University. In "Gospel Hymns Consolidated" he has a hymn (299) commencing

My sin is great, my strength is weak.

The following hymn, written by Dr. Colby, was sung at the graduation of his class at Newton Theological Institution, June 26, 1867:

Waiting on the eve of labor,
  Knowing not the coming day,
Bowing at thy throne, O Savior,
  For a blessing, now, we pray.
Thou hast called us by thy Spirit;
  Thou hast brought us to this hour;
Vain will be our best endeavors,
  If we lack that Spirit's power.

Grant us then thy benediction,
Make us wise in word and deed,
Give us faith and love and patience,
Give us all the grace we need.
May we sow beside all waters,
Trusting thee the seed to keep;
May we, entering on the harvest,
Thrust the sickle in and reap.

Stand beside us, gracious Savior;
All thy promised aid impart;
Place thine arm of strength around us;
Let us feel thy beating heart.
Then, when days of toil are over,
When our latest sheaves are bound,
We will cast them all before thee,
Joying most to see thee crowned.

GEORGE C. NEEDHAM.

Mr. Needham has become very widely known through his evangelistic labors. He was born about the year 1844, on the shore of Kenmare Bay, not far from the famous Lakes of Killarney, in the south of Ireland. His parents were Irish Protestants, and he received a religious training. His mother died when he was ten years of age, and her dying prayers were for the spiritual welfare of her children, who were gathered around her bedside. That solemn scene made an abiding impression on George. In his eighteenth year the great revival wave swept over Ireland, and the motherless boy was one of those who were reached by it. A year later he became connected with a business house in Dublin, and soon won the confidence and esteem of his employers. At the end

of the year, however, against the protest of his employers, who made him flattering offers, and also against the advice of some of his friends, he relinquished his position, and gave himself to the work of an evangelist. His labors were so successful that he was at length invited to visit England, where his work in the vicinity of Mr. Spurgeon's birth-place brought him into intimate relations with the great London preacher. It is said that at that time he prepared to enter Mr. Spurgeon's college, then in its infancy; but Mr. Spurgeon, on account of Mr. Needham's usefulness in his calling, advised him to continue in it. In 1866, Mr. Needham, with Mr. H. Grattan Guinness, made an evangelistic tour of Ireland with marked results. In 1867, with the late Henry Moorhouse, he decided to visit the United States. He was detained, however, by the sickness of a sister, but for a short time only. Three months later, with her, he followed his friend. Mr. Needham landed in Boston, and on the next day he made a brief address at the noon meeting of the Boston Y. M. C. A. Invitations to preach soon poured in upon him, and with his well-thumbed Bagster Bible he began to give "Bible Readings." Later he joined Mr. Moody in Chicago. In the years that have followed he has been abundant in labors. He preaches almost every night during a large part of the year, gives Bible readings nearly every afternoon, sometimes conducts a morning prayer-meeting, and frequently preaches three and four times on Sunday. Everywhere the people hear him gladly, and his preaching is in demonstration of the Spirit and of power.

Mr. Needham is a frequent contributor to the religious press. He is also the author of the following works: "The True Tabernacle" (1875), "Recollections of Henry Moorhouse" (1880), "Life and Labors of C. H. Spurgeon" (1883), "Street Arabs" (1885), "Salvation Stories" (1886). He has also

written about a dozen hymns. In "Gospel Hymns Consolidated" there are three hymns by Mr. Needham.

"From the riven Rock there floweth,"

"When the Lord from heaven appears,"

"I hear the words of Jesus."

The following hymn, by Mr. Needham, first appeared anonymously in Dr. A. J. Gordon's "Vestry Hymn and Tune Book" (1872), and has been transferred to other collections:

I stand, but not where once I stood
Beneath a load of guilt;
My Savior, Jesus, bore it all,
For me his blood was spilt;
O bless the Lord! exalt his name;
He gave himself for me;
He died upon the shameful cross
To set the captive free.

I stand, but not on Calvary's mount,
Before the blood-stained cross;
Though still on it my faith doth rest,
And count all else but dross;
O bless the Lord! I do believe
That Jesus died for sin,
And on that cross he shed his blood
To make the guilty clean.

I stand, but not beside the grave
Where once my Lord did lie;
The cross and grave he left behind,
And took his seat on high;
O bless the Lord! the work is done,
With God I'm reconciled;
And risen with the risen Christ;
He owns me as his child.

I stand e'en now within the vail,
In union with my Lord,
Beyond the power of death and hell;
I know it from his word;
O bless the Lord! assured thereby,
In him we are complete;
We walk by faith, but soon, in sight,
Our gracious King we 'll greet.

ELIZABETH A. NEEDHAM.

Mrs. Elizabeth Annable Needham, wife of Geo. C. Needham, the evangelist, was born of Puritan stock, in Manchester, Mass. As a child, she was religiously thoughtful, and leaving her young companions, she loved to study her Bible amid the wild solitudes of her grandfather's estate. Her life thus very naturally took on that coloring of quiet seriousness and earnest gravity which since have been characteristic of her. She did not, however, neglect the different branches of secular study. She had careful instructors, who delighted to guide her thoughtful mind. But as a girl, with steadfast purpose she devoted her best powers to the interpretation and presentation of Bible truth. Her studies in this direction have borne rich fruit. Since her marriage to Mr. Needham, she has often accompanied him in his evangelistic tours, and her Bible readings, marked by womanly grace and refinement, have also been marked by the richer graces of the Spirit. She is a woman of strong faith. The Christian Herald, referring to her, says: "When her husband explained to her before marriage the plan of his life, never to contract a debt, and that he had gone without food in his evangelistic work rather than borrow a dollar, she heartily commended the plan, and rejoiced in his purpose. When, soon after, he suggested a delay in their marriage, owing to his lack of funds for the honeymoon trip, she quietly remarked that God was sufficient for each day, and he would make all grace abound in the exact time of need. On one occasion, arriving penniless in a western city, she would not consent to enter a hotel till funds of friends should at length come to their relief. To order food and shelter without present means of payment, she said, would involve a veritable debt.

Taking her husband's arm, they walked the street praying and expecting that somehow the Lord would provide. And he did provide, as within a half-hour they were comfortably seated in the dining-room of a hotel, having been invited there by a gentleman who heard Mr. Needham preach in a distant town three months previously, and who recognized him on the street. This man had no knowledge of their circumstances; he supposed they were out for a walk, and urged them to accept his hospitality, and spend the night with him at the hotel, as he would leave the city early the next day. Nor did he ever learn from their lips how he became the instrument of that wonderful answer to prayer. But, best of all, their acceptance of his proffered hospitality led to his immediate conversion. He was truly an anxious soul crying out for peace. Had they acted otherwise, they would have lost the rich experience of God's care for them, and the opportunity of leading that soul to Christ."

Mrs. Needham has done not a little in the way of authorship. Her published works are "Woman's Ministry" (1880), "The Anti-Christ" (1881), and "Smooth Stones from Scripture Streams" (1886). She is the author, also, of about fifty hymns, among them,

"Jerusalem, dear land distressed,"

"Son of God, for thee we wait,"

"I am the Lord's, and bear his name,"

"Blest morn, that ends the saint's long night."

In "Gospel Hymns" Mrs. Needham has a hymn commencing

When the King in his beauty shall come to his throne.

The following hymn, written by Mrs. Needham, is from a collection of hymns compiled by Rev. H. L. Hastings, entitled "Songs of Pilgrimage" (1886):

"All night in prayer" — while others slept,
Or, heedless, their wild revels kept,

In lonely spots, oppressed with care,
The Savior spent his nights in prayer.

"All night in prayer" — 't is joy to know
I have such comfort in my woe;
And whilst I watch, his pity share,
Who often spent like hours in prayer.

"All night in prayer" — I love to think
His hand doth mix each cup I drink;
And for my blessing doth prepare
Each night of weariness and prayer.

"All night in prayer" — O Savior, Christ,
My sins deprived thy life of rest;
And love for me didst make thee bear
The sorrows of those nights of prayer.

"All night in prayer" — ah! morn shall come,
A morn whose light shall guide me home;
Its dawn will scatter gloom and care,
And joy shall crown our nights of prayer.

GEORGIANA L. HEATH.

1844–1886.

Georgiana L. Heath was the youngest daughter of Rev. William Heath, and was born in South Reading, now Wakefield, Mass., September 5, 1844. In 1861, she studied at the Ipswich Female Seminary, and a few years later she was graduated at the Oakland Institute at Needham, Mass. From her early years Miss Heath was accustomed to give expression to her thoughts in verse; and at her death, which occurred at Wakefield, January 19, 1886, she left a large collection of poems, including some hymns, a portion of which have since been arranged by her sister, Mrs. Sarah J. Morton, of Wakefield, and pub-

lished in a volume entitled "Assurance and other Poems," by D. Lothrop & Co., Boston (1886). In a prefatory note, Dr. S. F. Smith, D.D., says: "The poetry contained in this volume is the offspring of a mind of unusual vigor, and which had passed through unusual experiences. The writer felt her own way, independently of human leading, into the Christian path, demanding a solid foundation for every step. Finding evidence of her regeneration only after she had attained adult age, her religion became the spring both of her thought and life. It was her habit of mind to question herself rigidly, and to be unsatisfied with anything short of perfection in her experiences and in her work. This accounts for that peculiar characteristic of her poetry — a perpetual reaching forward to the yet unattained, a yearning for the higher, a longing for the glory yet to be revealed."

One of Miss Heath's hymns, commencing

Ye soldiers of Jehovah,

was sung at the meetings of the American Baptist Missionary Union in Detroit, Mich., in 1884. Another hymn,

Mighty Lord, all lords excelling,

was inspired by the jubilee of the American Baptist Home Mission Society in New York in 1882. Eight hymns by Miss Heath are included in "Songs of Delight," published by A. S. Barnes & Co., New York (1875). The following "Thanksgiving Hymn" is from "Assurance and other Poems":

For the promise of the springtime,
Leafy bud and tinted flower,
Prophecy of teeming harvests,
We would offer praise this hour,
Heavenly Father,
Thine the gracious love and power.

For the beauty of the summer,
Forest grand and waving grain,
Glad fulfilment of thy promise,
We would raise the grateful strain,
Till earth's voices,
Send the echo back again.

For the harvest fields of autumn,
For the treasures of the hills, —
Hark! the universal anthem
Which the whole creation thrills;
God of nature,
Heaven and earth thy glory fills.

For the resting time of winter,
When beneath earth's robe of white
Slumbering lie the coming harvests
Till the spring awakes in light;
Praise and glory,
Thou eternal God of Might.

God of all the changing seasons,
Ruler of each rolling sphere,
For thy benefits uncounted,
That have crowned the passing year,
For thy goodness
Grateful praise we offer here.

SELINA P. PEARCE.

1845 ——.

In "Gospel Hymns" is the following hymn (286), with music by George C. Stebbins:

Be our joyful song today,
Jesus, only Jesus;
He who takes our sins away,
Jesus, only Jesus;
Name with every blessing rife,
Be our hope and joy through life,
Be our strength in every strife,
Jesus, only Jesus.

Once we wandered far from God,
Knowing not of Jesus;
Treading still the downward road,
Leading far from Jesus;
Till the Spirit taught us how,
'Neath the Savior's yoke to bow,
And we fain would follow now,
Jesus, only Jesus.

Be our trust through years to come,
Jesus, only Jesus;
Password to the heavenly home,
Jesus, only Jesus;
When from sin and sorrow free,
On through all eternity,
This our theme and song shall be,
Jesus, only Jesus.

This hymn in "Gospel Hymns" is ascribed to L. Pierce. It was written by Miss Selina P. Pearce, who was born in Lowell, Ohio, December 29, 1845. Her education she received in the public schools at Marietta, and subsequently in the Young Ladies' Institute at Granville, where she was graduated in 1864. She has since been engaged in teaching. Eleven years were spent beyond the limits of her native state, seven of these (1872–9) as an instructor in Almira College, Greenville, Ill. Since 1881, she has been principal of the high school in Marietta, Ohio, where her father, a Baptist minister, who came to this country from England in 1842, has resided since 1847.

Miss Pearce's hymn, given above, was written at the request of her pastor, Rev. I. N. Carmen. The word "takes" in the third line of the first stanza, is printed "took" in "Gospel Hymns." Originally the hymn had a chorus, which Mr. Stebbins did not retain. Another hymn by Miss Pearce, commencing

Hark! 't is the voice of gladness
Rings o'er the rolling sea,

was written for a public missionary meeting in Greenville, Ill. Miss Pearce is also the author of some occasional hymns.

C. C. LUTHER.

1847 ——.

Among Baptists there have been, and there are still, a large number of successful evangelists. Mr. Luther has devoted himself to this department of Christian service. He was born May 17, 1847, in Worcester, Mass., where his parents are members of the First Baptist church. After completing his college preparatory course, he was employed for two years as a journalist. He then entered Brown University, where he was graduated in 1871. During his senior year he was converted, and united with the church to which his parents belong. On leaving college it was his purpose to make journalism his life-work, and until 1876, he was connected with papers in Springfield, Mass. He was then gradually led to see that the Lord had other purposes concerning him. For nearly a year he accompanied Rev. S. H. Pratt in his evangelistic work, singing the gospel which Mr. Pratt preached. Then he, too, began to preach, and from that time he has been earnestly engaged as an evangelist. For several years he labored as a lay evangelist, but June 25, 1886, he was ordained by the church at Worcester, of which he is a member. His work, which has been limited almost wholly to Baptist churches in eastern Massachusetts and Rhode Island, though he has visited places in New Hampshire, Connecticut, New York, New Jersey and Pennsylvania, has been greatly blessed, and large accessions have been made to the churches which he has served.

The use of sacred song in gospel meetings Mr. Luther well understands, and he has written about twenty-five hymns, to which he has added music of his own composition. One of these,

Must I go, and empty-handed,

is found in "Gospel Hymns Consolidated" (298). The story of its origin is as follows: During a series of evangelistic meetings, Rev. A. G. Upham, now of Montreal, was preaching for Mr. Luther, and early in the sermon referred to a young man, who, dying after only a month of Christian service, said to a friend, "No, I am not afraid. Jesus saves me now; but oh, *must I go, and empty-handed?*" The incident made a strong impression, and in a few minutes the words of this hymn arranged themselves in Mr. Luther's mind. A few days later he handed them to George C. Stebbins, who composed for them the beautiful music which accompanies them in "Gospel Hymns." Music of his own composition Mr. Luther added to these words subsequently. The hymn, as written by Mr. Luther, is as follows:

"Must I go, and empty-handed?"
Thus my dear Redeemer meet?
Not one day of service give him,
Lay no trophy at his feet?

"Must I go, and empty-handed?"
Not one lost one homeward guide?
Ne'er proclaim the love of Jesus,
How for sinners lost he died?

Not at death I shrink nor tremble,
For my Savior saves me now;
But to meet him empty-handed,
Thought of that now clouds my brow.

Oh, the years of sinning wasted!
Could I but recall them now,
I would give them to my Savior,
In his service gladly go.

O, ye saints, arouse, be earnest,
Up and work while yet 't is day;
Ere the night of death o'ertakes thee,
Strive for souls while still you may.

In 1887, Mr. Luther brought together some of the hymns he has written, and published them, with added hymns mostly by Rev. F. M. Lamb, in a pamphlet entitled "Beautiful Beckoning Hands." The title is derived from the first hymn in the collection, which has had a large sale in sheet-music form. Among other of Mr. Luther's hymns in this collection, which have been used by him in his work, are

"Oh, we shall meet beyond the tide,"

"Oh, where are the dear ones we never forget,"

"Nearer home, O blessed thought,"

"Going away unsaved tonight,"

"So near to the kingdom, and yet thou dost lack,"

"Knocking, knocking at the door of thy heart,"

"Draw near, O God, to me."

WILLIAM A. SMITH.

1847 ——.

Rev. William A. Smith was born in Cincinnati, Ohio, December 29, 1847. He received his collegiate education at Brown University, Providence, R. I., where he was graduated in 1870. With the profession of law in view he studied at the Law School in Albany, N. Y., graduating in 1872. He was admitted to practice in the courts of the State of New York, but in 1877, he decided to enter the Christian ministry, and commenced the study of theology. In October, 1878, he received ordination as a Baptist minister, and the same year he was called to the pastorate of the First Baptist church in Hamilton, Ohio. In 1879, he became pastor of the Third Baptist church in Cleve-

land, Ohio. In 1881, he was called to the pulpit of the Perkins Street Baptist church in East Somerville, Mass., the parish lying partly in Boston and partly in Somerville.

Mr. Smith has written and published the following books: "The Student's Hand-book of Commercial Law," "Who is Responsible?" and "The Spinning Wheel of Tamworth." He is also the author of many hymns, published for special occasions, in addition to those which have found their way into collections; among them the following, entitled "The Sweeter Thought";

'T is sweet when morning wakens,
And leaves the couch of night,
To cast athwart the darkness,
Her golden radiance bright;
'T is sweet to look to heaven,
And breathe upon the air,
With grateful hearts o'erflowing,
The voice of thankful prayer.

'T is sweet when twilight shadows
Are gathering thickly round,
When evening bells are ringing
In low, melodious sound;
'T is sweet to leave the labor
And cares of anxious days,
To worship in his presence,
And raise the song of praise.

'T is sweet in youth's bright morning,
When hope inspires the breast,
And every zeal and effort
Are into service pressed;
'T is sweet to trust our Father,
And on his help rely,
To feel that on us ever
Is fixed his watchful eye.

But sweeter far it will be,
If in the hour of death
I can but sing his praises
With life's last lingering breath;

Yes, sweeter far than ever,
I feel — I know 't will be,
If I can hear him whisper
The message, "Come to me."

The following hymns by Mr. Smith are in "Sparkling Diamonds":

"Whene'er my heart with sadness fills,"

"There 's a land beyond the river,"

"I know I am wicked and sinful."

ALBERT A. BENNETT.

1849 ——.

In 1886, there was published anonymously "A Collection of Hymns," arranged with especial reference to the wants of the First Baptist church in Yokohama, Japan. The compilation was the work of Rev. Albert Arnold Bennett, one of the missionaries of the American Baptist Missionary Union stationed at Yokohama. Of the two hundred and thirty hymns in this collection twelve were written by Mr. Bennett. The following is number 220:

Oh, for a stainless record!
Oh, for a spotless name!
Oh, for that praise of heaven,
Without which fame is shame.

Oh, to be good and noble;
To help to make men good!
Oh, to deserve that plaudit
Where "hath done" equals "could"!

Oh, for the course well ended!
Oh, for the race well run!
Oh, for the crown God giveth
To all who crown his Son!

For this I pant and labor,
And powerless cry to thee;
Great Help, thou God Almighty,
Say thou, "The thing shall be."

Mr. Bennett was born in Philadelphia, Penn., April 16, 1849. His father, Edward A. Bennett, was a deacon of the Fifth Baptist church in that city. With this church Mr. Bennett united at an early age, during the pastorate of Rev. J. B. Simmons, D.D., by whom he was baptized. From the time of his conversion he was active in church and Sunday-school work, and early consecrated himself to service in the foreign mission field, with a special interest in Japan. Having graduated with honor at Brown University in 1872, he entered the Baptist Theological Seminary in Chicago, where he was graduated in 1875. From 1875, to 1879, he was pastor of the Baptist church in Holliston, Mass. He resigned his pastorate in order to engage in mission work, and having been appointed a missionary to Japan, he sailed with his wife (a daughter of Rev. B. W. Barrows) from San Francisco, in November, 1879, and on his arrival in Japan entered upon the work to which he had so long looked forward with deep interest and many prayers. The "Japanese Hymn Book," commenced by Dr. N. Brown, was completed by Mr. Bennett.

JOHN B. MULFORD.

1851 ——.

Rev. John Brantly Mulford was born in Philadelphia, Penn., September 2, 1851. His grandfather, Rev. Joseph H. Kennard, D.D., was the founder, and for nearly thirty years the pastor, of the Tenth Baptist church; and he was baptized by his grandfather

when twelve years of age. He took his theological course at Crozer Theological Seminary, and was a member of the class of 1876. His first settlement was in Sewickley, Penn., where he became pastor of the Baptist church, August 1, 1876. January 1, 1878, he became pastor of the Baptist church at Somerville, N. J., where he remained until July, 1881. His next pastorate was at Wheeling, West Virginia, whither he was sent by the Home Mission Board in New York to aid in saving an old church from extinction and to protect the society from a loss of money loaned. Having accomplished this, he accepted a call from the First Baptist church in Atchison, Kansas, and entered upon his labors in December, 1883. There he still remains. He is a member of the board of directors of Ottawa University, also of the State Home Mission Board, and is one of its executive committee.

Mr. Mulford is the author of several hymns written for the most part at the request of Rev. Robert Lowry, D.D. One of these was written in Wheeling, West Virginia, November 4, 1881, as the conclusion of a sermon on the text, "And everything shall live whither the river cometh." It begins

O blesséd crystal river,
Sweet stream of life divine,

and appeared in "Our Glad Hosanna," though in an abbreviated form. Another of Mr. Mulford's hymns is in "Harvest Bells, No. 1," commencing,

Sinner, why so idly standing.

The following hymn by Mr. Mulford, is in "Joyful Lays":

O glorious God! eternal and wise,
Thou Maker of worlds, and Lord of the skies;
To thee would we lift glad carols of praise,
For all thy rich gifts and wonderful ways.
When earth without form lay mantled in night,
Thy lips spake the word, and lo! there was light;
When man in his strength came forth from thy hand,
He found his first dwelling a Paradise land.

O bountiful God! attentive and kind,
Thou fulness of light to souls that are blind,
To thee would we yield the tribute of love,
For blessings on earth and mansions above.
The mercies of life are held in thy hand,
The angels of help around thee now stand;
For every earth-want and every soul-need,
As beams of the morning with succor they speed.

O all-loving God! benignant, and pure,
Thou Savior of souls, whose promise is sure,
To thee would we give the love of our hearts,
And take of thy grace with all it imparts;
The cross of thy Son, all crimson with blood,
Assures us of life beyond the dark flood;
For Jesus has died our ransom to pay,
To lead us in triumph to glory's bright day.

WILLIAM H. GEISTWEIT.

1857 ——.

Rev. William H. Geistweit was born in Jonestown, Lebanon County, Penn., October 24, 1857. His parents several years afterward removed to Allentown, where, at the age of fourteen, he entered a newspaper office to learn the printing business. This was his school, and in this work he was engaged ten years, five of which were spent in Philadelphia, as manager of the mechanical work on the Sunday School Times. From his earliest years he was interested in music, both vocal and instrumental. When eighteen years of age he began to preach. Two years he spent in the service of the Y. M. C. A., as general secretary of the Camden Association. Subsequently he was associated with Rev. C. H. Yalman in evangelistic work. Together they also conducted

the Young People's Meeting at Ocean Grove several years. In December, 1885, he accepted a call to the pastorate of the Linden Baptist church, Camden, N. J., where he was ordained January 25, 1886, and where he still remains.

Mr. Geistweit, while giving considerable attention to musical composition, has written a few hymns, mostly for his own use in singing the gospel, and several of these have been published in "Melodious Sonnets" and "Joyful Wing." One of these is the following:

Blesséd Savior, my salvation,
I will trust in thee;
I am saved from condemnation,
I will trust in thee.

Sanctify and cleanse me, Savior,
I will trust in thee;
Let me know thy blesséd favor,
I will trust in thee.

Here I stand, and thee confessing,
I will trust in thee;
Pour upon my heart thy blessing,
I will trust in thee.

F. M. LAMB.

1858 ——.

Rev. F. M. Lamb is a native of Poland, Me., where he was born January 30, 1858. When he was fifteen years of age his parents removed to Auburn, Me., where he remained until 1882. During the winter of 1874, he was converted, and May 10, following, he was baptized by Rev. G. P. Mathews, D.D., pastor of the Court Street Baptist church, Auburn. From a child Mr. Lamb was fond of music, especially sacred music,

and he studied in Boston under such instructors as Winch, Aiken, and Adams. In 1878, he labored with Rev. C. C. Frost in evangelistic services, singing solos and leading the singing. He was again associated with Mr. Frost in 1882, and 1883. He then became associate-pastor of the First Baptist church in Lowell, Mass., where he remained two years, leading the choir, singing in the Sunday-school and at all the devotional meetings of the church, and doing much of the pastoral work. He also conducted the singing at conventions and special religious meetings in Boston, Lynn, Chelsea, and many other places in Massachusetts and Connecticut. In January, 1886, he accompanied his pastor, Rev. T. M. Colwell, D.D., to Mount Vernon, N. Y. Here his work was much the same as in Lowell, except that at Mount Vernon he had charge of a mission at William's Bridge, where he preached twice on Sundays, and conducted a prayer-meeting on Wednesday evenings. He was frequently engaged in leading the singing in evangelistic meetings in New York and Brooklyn, and as far away as Minneapolis, St. Paul and St. Louis. In the spring of 1888, he was ordained, and became pastor of the church organized at William's Bridge.

Although Mr. Lamb has given his attention for the most part to music and musical composition, he is the author of several hymns. His earliest published hymn, "What is thy Life?" suggested by James iv. 14, was written March 4, 1876, during a visit to Portland, and was published in Zion's Advocate. Another hymn, "Is my Name There?" and commencing

> There is a book, the book of life,
> The ransomed names are found therein,

was suggested by another hymn, which makes prominent the same inquiry. "I had heard," says Mr. Lamb, "so many sing

> Lord, I care not for riches,
> Neither silver nor gold,

when I knew they did care for these things, that I wanted something that all might sing truthfully." And so he wrote this hymn in February, 1885, and has used it much in his work. Another hymn, written by Mr. Lamb, entitled "All, all for me," was suggested by the following incident published in The Watchword: "A young lady, having been deeply convicted of sin by Isa. liii. 5, stubbornly rejected the Savior for many days. At last she yielded her heart to him, and found peace. On her death-bed a friend said to her, 'You must suffer a great deal?' She replied, 'Yes'; then lifting her pale, thin hand, she said, 'But there is no nail there,' and pointing to her brow, 'There is no thorn there,' and laying her hand on her side, she added, 'There is no spear-wound there; Jesus bore all these for me. I have the peace.'" The hymn was written in December, 1886. These last two hymns are in "Beautiful Beckoning Hands" (1887). Yet another hymn in this collection, written also by Mr. Lamb, is the following:

Glad was my soul when the rest was given,
Rest in a Savior's love;
Peace all unknown till the chains were riven,
Peace in a Savior's love.
Happy the day when he made me free,
Daily his follower I would be,
Praise for his wonderful love for me,
Praise for a Savior's love.

Growing in grace, and the Savior stays
Close to my side in love;
Constantly with me in all my ways,
So wondrous is his love.
Tower of my strength when I 'm weak with fear,
Refuge at length when the foe is near,
Rock of salvation, O sinner, hear!
Is Jesus' dying love.

Brighter and brighter the great highway,
Made by a Savior's love,
Grows more and more into perfect day,
Crowned by a Savior's love.

Forward we press toward a glorious home,
Where no more in sin's path we 'll roam,
Hear the sweet voice of the Savior, "Come,
Rest in eternal love."

ARTHUR S. PHELPS.

1863 ——.

Arthur Stevens Phelps, third son of the well known hymn-writer, Rev. S. Dryden Phelps, D.D., and grandson of Rev. James H. Linsley (one of the compilers of "Select Hymns," 1836), was born in New Haven, Conn., January 23, 1863. He was baptized at the age of thirteen; began to preach at nineteen; spent a year in Brown University; in 1886, was graduated B.A. at Yale University, and entered the Yale Divinity School. The following hymn, first printed in the Christian Secretary, April 8, 1885, a few months after it was written, is number 1218 in "Songs of Pilgrimage" (1886), compiled by Rev. H. L. Hastings:

Help me, my Lord, to grow
More like to thee,
Thy wondrous love to know,
Thy face to see.
Lord fill my soul with light,
Dispel the gloom of night,
And make me through thy might
More like to thee.

Though rough the road may be,
Jagged and steep,
Lord, though I may not run,
Upward I 'll creep.
When nightly shadows fall,
When doubts and fears appall,
Then may I rise from all,
More like to thee.

Or if my footsteps sink
In doubt's dark wave,
May I like Peter cry,
Lord Jesus, save!
So by my faith to prove
Thine all redeeming love;
Oh, make me, heavenly Dove,
More like to thee.

And when from Pisgah's height
Canaan I view;
When faith shall change to sight,
Old things to new;
Then in a nobler song,
Through all the ages long,
I 'll stand amid the throng,
Made like to thee.

GERMAN BAPTIST HYMN WRITERS AND THEIR HYMNS.

GOTTFRIED W. LEHMANN.

1799–1882.

Gottfried Wilhelm Lehmann was born in Hamburg, Germany, October 23, 1799. Soon after his birth his parents removed to Berlin, the capital of Prussia. While a youth he went to Leer, in East Friesland, to learn the saddler's trade of his uncle. But not long after, he came to feel that this was not to be his occupation for life, and near the close of 1817, he returned to Berlin, where he became an engraver and lithographer. While in East Friesland, he was attracted to the Christian faith, and soon after his return to Berlin he joined a circle of believers who were interested in the furtherance of the work of Christian missions, the circulation of Bibles, and the cause of temperance. In order to procure Bibles at a low cost Mr. Lehmann applied to J. G. Oncken, of Hamburg, who was at that time an agent of the Edinburgh Bible Society, now the National Bible Society of Scotland. In this way, between these two men an acquaintance was formed which was to be of great importance to the cause of Christ in the Fatherland.

This was in 1830. Oncken was baptized by Dr. Sears at Hamburg, April 22, 1834. Lehmann, who by independent study of God's Word had quite early been convinced of the necessity of believer's baptism,

was baptized with six others, May 14, 1837, by Oncken, in a lake near Berlin. On the following day this little flock of disciples was organized as a Baptist church, and Lehmann was appointed pastor, although he still continued his business tasks. At first, almost unsurmountable difficulties and severe persecutions were encountered by these Berlin Baptists. In 1838, Mr. Lehmann entered the service of the American Baptist Missionary Union, and devoted one-half of his time to missionary work. In 1840, he went to England, where in Salter's Hall Chapel, Cannon Street, London, he was ordained June 29. The revolution of 1848, brought to the German Baptists in Prussia entire liberty. Many and extensive missionary tours were made by Lehmann into eastern Prussia, where great success attended his labors. He also again visited England, and collected funds for a chapel in Berlin. At length the Baptists in Berlin, through his labors, secured a comfortable home, which became the headquarters of wide-spread activities.

Mr. Lehmann was one of the founders of the Berlin branch of the Evangelical Alliance. Although he was stricken down by disease several times, he lived to see the Baptist church in Berlin receive the rights of incorporation, and died February 21, 1882. Mr. Lehmann possessed the gift of leadership, and with Oncken and Köbner guided the Baptist movement in Germany many years. It would be difficult to overestimate the value of his services, and his labors were blessed to the awakening and conversion of a large number of devoted Christian men and women.

Mr. Lehmann translated "Pengilly's Scripture Guide to Baptism," and he was the author of several theological tracts. He was also the author of quite a number of hymns, several of which are in "Die Glaubensharfe," viz:

"O welche grosse Friedens-Schaar;"

"Wenn Zions Weg verlässt ein Herz,"

"Du versankst in das Grab,"

"Gläubig tauch' ich nieder,"

"Heil! uns vereint die Jesuslieb',"

"Am Grabe steh'n wir stille,"

and the following:

O Liebe, wie gross
Und schön ist das Loos,
An Deiner Gestalt sich zu weiden!
Durch Dich, meinen Gott,
Erlöset vom Tod,
Entzücken mich himmliche Freuden!

Bald wird Er Sein Herr
Im gläsernen Meer
Zum Quell' ew'ger Wonnen geleiten—
D'rum soll hier beim Mahl
Im irdischen Thal
Sein Weib sich zur Hochzeit bereiten.

[Translation by Louise H. Coburn.]

O love, how divine
A blessing is mine,
To taste of thy body supernal,
By thee, O my God,
Redeemed from the rod,
Enravished with pleasures eternal.

His flock soon shall he
Lead over the sea
To fountains of joy ever-flowing;
By sacrament wine,
To marriage divine,
His bride must make ready for going.

SIGISMUND KUPFER.

1803–1882 (?)

Sigismund Kupfer was born in 1803, in Berne, Switzerland, where he studied theology, and later was connected with the Free Evangelical Society, a company of pious members of the state church banded together for the evangelization of the canton of Berne. In 1848, having previously married Miss Julia Haller, a most estimable lady, he emigrated to this country. Meeting with Baptists on his arrival in New York, he became convinced of the scripturalness of their views, and united with the First German Baptist church in that city. Soon after he was ordained, and accepted the pastorate of the First Baptist church in Newark, N. J. In 1850, he went to St. Louis, and became pastor of the German Baptist church in that city. While there, he baptized Prof. Rauschenbusch. After withdrawing from his work in St. Louis, he spent the most of his remaining life in retirement, in Highland, Ill., but supplied for a time the First German Baptist church in Buffalo, N. Y. These later years of his life he devoted to the study of the Scriptures, to a very fruitful and spiritual correspondence, and to the preparation of contributions in prose and verse for Der Sendbote, the German Baptist paper published in Cleveland, Ohio. Mr. Küpfer was a man of earnest piety, sound theological training, and his sermons were full of thought, and excellent food for the soul, though they failed to attract the masses on account of defects in his delivery. He died full of years, and highly esteemed for his own and for his work's sake, about the year 1882.

The following hymn by Mr. Küpfer is 455 in "Die Pilgerharfe":

Lobsinge, getaufte Gemeinde des Herrn,
Ihr Gläubigen alle von nahe und fern!
Es eint uns mit Christo ein heiliger Bund,
Hat Gottes Verheissung zum ewigen Grund!

Wir zeugen, gerettet von Sünde und Noth,
Von Jesu Erlösung durch Marter und Tod;
Ja, mit Ihm begraben dem weltlichen Lauf,
Steh'n neu wir mit Jesu zum himmlischen auf.

Wir freuen uns über dies heilige Bad,
Zieh'n erdeentfesselt den dornigen Pfad;
Durchdrungen vom Geiste mit himmlischem Sinn,
Blickt froh unser Glaube zum Kleinod schon hin!

O steige hernieder, Gott, Heiliger Geist,
Der uns zu dem Sohne, dem Einigen, weist.
Entzieh' Deiner Gegenwart freundliches Licht,
Das Zeugniss der Gnade, o Vater, uns nicht!

Lobsinge, erlöste, getaufte Gemein'!
Dring' vorwärts zum Lichte, ins Leben dring' ein,
Zum Land der Verheissung, zur seligen Ruh',
Dring' vorwärts, dein Heiland winkt freundlich dir zu!

In anthems of praise, O church of the Lord,
Now join your glad voices in blesséd accord,
United to Christ in a covenant sure,
Which rests on God's promise and e'er must endure.

We 're witnesses, rescued from sin and the grave,
By Jesus, who came both to seek and to save;
With him we are buried to the world and its strife,
And with him are risen to newness of life.

We joy as we look upon this sacred bath,
As together we journey o'er life's thorny path;
The mind of the Spirit our guide day by day,
While faith joyful looks to the prize far away.

Descend now upon us thou Spirit divine,
And to the dear Savior our hearts all incline;
The light of thy presence upon us let fall,
The witness of grace bestow on us all.

Redeemed of the Lord, let anthems of praise,
As you press toward the light, your glad voices raise;
The bright land of promise provides blissful rest,
And Jesus invites you to come and be blest.

JULIUS KOBNER.

1807–1884.

Julius Kobner was born June 11, 1807, at Odensee, capital of the island Fühnen, and next to Copenhagen the most important place in Denmark. As the son of the head rabbi he was brought up in all the traditions of Jewish lore, receiving careful instruction in a good school. Later he became an engraver, and having entered into a marriage engagement with a young lady of noble birth, the young couple, on account of the difficulties in the way of such a union in their native land, left Denmark, and took up their residence in Wandersbeck, Germany. Here they renounced Judaism, entered the state church, and were married by a special act of grace from the Danish king.

It is not known that at this time Mr. Köbner was especially interested in religious things. Somewhat later, while residing in Lübeck, he was on friendly terms with Dr. Geibel, pastor of the Reformed Church. Afterward he earned a livelihood as a play-writer in Hamburg. But while in Hamburg he made the acqaintance of John G. Oncken, who made known to him the way of life so clearly that soon he could say of the Messiah, "Rabbi, thou art the Son of God, thou art the King of Israel."

May 7, 1836, Mr. Köbner was baptized by Oncken. Until 1852, he assisted Oncken as pastor of the Baptist church in Hamburg and also as a missionary. An earnest student, he was interested in the wide field of knowledge, and made himself familiar with the Greek, Latin and English languages, in addition to the Hebrew, Danish and German languages with which he was already familiar. From 1852, to 1866, he was pastor of the Baptist church in Barmen, Rhenish Prussia, a church of which he was the founder. In 1866, he went to Copenhagen, where he labored until

1879. He then returned to Barmen, and in 1883, became pastor of the Baptist church in Berlin. Here he closed his work, dying February 2, 1884, one month after Oncken's death, and nearly two years after the death of Lehmann.

Köbner unquestionably was the ablest of the leaders of the German Baptist movement inaugurated by Oncken. Somewhat of a mystic, he was the most eloquent preacher the Baptists in Germany have produced. His poetical faculties were of a high order, and he was fond of giving expression to his thoughts in verse. He was a prolific hymn-writer. Many of his hymns were included in the "Glaubensstimme," the German Baptist hymn book which he compiled. The "Harfentöne" was also compiled by him. He also published a collection of his own hymns, which he entitled the "Liederstrauss." His other poetical works were "Die Waldenser" and "Das Lied von Gott." Of the last, President Hovey, of Newton Theological Institution, gave an extended notice in the Baptist Quarterly Review for July, 1877. It is in dramatic form, with some fine lyrical passages. One of these, on the sufferings of Christ in Gethsemane, Dr. Hovey translates as follows:

In dark Gethsemane he wept;
  To him the cup of death was given;
Though perfectly the law he kept,
  His soul with pangs of hell was riven.
The sins of all he made his own,
And for their guilt he must atone.

The dues of justice must be paid;
  His bloody sweat did therefore fall;
God's hate of sin was on his head,
  He felt the burden, bore it all.
The cup of woe he fully drained,
And conquered while his soul was pained.

Though scorn and scourging he endured,
  Yet light was in the victor's heart;
And of his Father's will assured

While dying, peace he doth impart;
He answers, if the robber pray,
And gives him Paradise "today."

Soon darkness veiled the noonday sun,
And darkness filled the Savior's mind.
The throng was awestruck, but alone
In starless gloom his spirit pined.
No ray of light fell from above,
And yet the Father he would love.

Long hours have passed. He cries to God:
"Why hast thou me forsaken now?"
The Father hears, removes the rod,
With answering love and radiant brow.
He knows the victory is won,
And shouts aloud: "My work is done."

Of Köbner's hymns the following are especially worthy of mention:

"Lobt in Seinem Heiligthume,"

"Lebensquell'! Israel,"

"Nach Seinem heil'gen Worte,"

"Zermalmtes Brod des Lebens,"

"Es ist Tag — Bist du wach?"

and the following:

Vollkomm'ne heil'ge Majestät,
Jehovah für und für,
Hoch über all' Dein Werk erhöht!
Hier stehen wir vor Dir,
Und fühlen, dass wir gar Nichts sind;
Doch freut sich Jeder wie ein Kind,
Das Du so gross und herrlich bist,
Indem er Deinen Scepter küsst.
Verwirf uns nicht
Von Deinem Angesicht!

Ach, dies ist eine Sünderschaar,
Wir haben Dich betrübt!
Doch Deine Liebe, Gott, gebar
Uns Rettung: Jesus giebt
Uns Unschuld und Gerechtigkeit!

In Seinem Namen steh'n wir heut'
Vor Dir und nennen "Vater!" Dich,
Und jede Seele freuet sich;
Wir freu'n uns Dein —
Es ist bei Dir gut sein!

Wie selig sind wir eins mit Gott;
Ein Mensch sitzt auf dem Thron,
Der einst, wie wir sind, war ein Spott,
Jehovah, Gottes Sohn!
Heut' ist Sein grosser Siegestag —
Ihm Nichts mehr widerstehen mag.
Nun send' uns, Herr, Dein mächtig Wort,
Und trage Deine Beute fort!
Mit Herz und Hand
Sei jetzt uns zugewandt!

The following translation of this hymn, by David Chandler Gilmore, of Rochester, N. Y., appeared in the Examiner, July 29, 1886:

All perfect, holy majesty
Enthroned above the skies,
The Lord through all eternity!
To thee we lift our eyes.
That we are nothing well we know,
Yet every heart rejoices so,
That thou art great and glorious,
And holdst thy sceptre forth to us.
Before thy face
Refuse us not a place.

A company of sinners we,
We all have made thee grieve;
But in thy changeless love we see
Our safety. We receive
From Jesus Christ our righteousness;
We stand before thee in this dress;
And Abba, Father, can we say;
And all our hearts rejoice alway —
Rejoice in thee,
Here is it good to be.

In God how great our blessedness;
A man is on the throne
Who all the weight of weariness
And human scorn has known.
His day of triumph is begun,
What shall withstand Jehovah's Son?
Send us thy mighty word today,
Victorious bear the spoil away,
With heart and hand
Be present in our band.

CONRAD A. FLEISCHMANN.

1812–1867.

Conrad A. Fleischmann was the pioneer German Baptist missionary in the United States. He was born in Nuremberg, Bavaria, April 18, 1812. Here he was brought up in the Lutheran faith. Having learned a trade, he set out in his nineteenth year to complete his apprenticeship in other cities. In Geneva he made the acquaintance of some earnest Christians, by whom he was led into a fuller light of the gospel of Christ. This was in 1831. Soon after, he was baptized at Basel, and in obedience to his convictions of duty he now entered upon a course of theological study at Berne. Three years later he commenced Christian work in the Emmenthal. In 1837, he returned to Nuremberg, and in the following year, at the invitation of George Müller, he visited Bristol, England, and in 1839, he came to the United States for the purpose of doing missionary work among his countrymen.

He began his work in Newark, N. J., and in October, he baptized three converts, the first fruits of his labors. Others followed. Later he went to Reading,

Penn., where great success attended his work among the Germans there. In 1842, he removed to Philadelphia, where he organized a German Baptist church. During his pastorate there he did missionary service in other parts of the country. In 1852, the first Conference of German Baptists was held, and Mr. Fleischmann, by appointment of the Conference, commenced in the following year the publication of Der Sendbote, then a monthly paper. The first meeting of the General German Baptist Conference was held in 1865. Der Sendbote was now made a weekly paper, and Mr. Fleischmann became associate editor. October 15, 1867, after preaching an impressive sermon from the text, "Thus saith the Lord: set thy house in order, for thou shalt die, and not live," his long and eminently useful career was suddenly terminated by death. Mr. Fleischmann was a devout, earnest, affectionate disciple of the Master, and loved the work of winning souls to Christ. His services as founder of the German Baptist churches in the United States will long be remembered.

In "Die Glaubensharfe" are two hymns, — 526 and 610 — by Mr. Fleischmann, both translations; one,

Ich liebe, Herr, Dein Reich,

a German version of the well known hymn,

I love thy kingdom, Lord,

and the other a German version of

Lord, I hear of showers of blessing,

as follows:

Herr, ich höre, Du willst geben
Gnadengüsse gnädiglich,
Die das dürre Land beleben,
Lass es träufeln auch auf mich.
Ja, auf mich — Ja, auf mich —
Lass es träufeln auch auf mich.

Uebersieh' mich nicht, o Vater!
Zeigt mein Herz auch trotzig sich;
Bleibe meines Heils Verather,
Blick' in Gnaden stets auf mich.
Ja, auf mich — Ja, auf mich —
Blick' in Gnaden stets auf mich.

Uebersieh' mich nicht, Erlöser!
Lass mich recht erfassen Dich.
Mache mein Verlangen grösser,
Du rufst Viele, ruf' auch mich.
Ja, auch mich — Ja, auch mich —
Du rufst Viele, ruf' auch mich.

Uebersieh' mich nicht, o Tröfter!
Meiner Blindheit Banden brich;
Weil ich bin des Herrn Erlöster,
Drück' Dein Siegel fest auf mich.
Ja, auf mich — Ja, auf mich —
Drück' Dein Siegel fest auf mich.

Liebe Gottes, o verschone!
Christi Blut, tritt auf und sprich
Dorten vor dem Gnadenthrone,
Dass versühnet Du auch mich.
Ja, auch mich — Ja, auch mich —
Dass versühnet Du auch mich.

AUGUSTUS RAUSCHENBUSCH.

1816 ——.

Prof. Augustus Rauschenbusch, d.d., was born in Altena, Westphalia, Germany, February 13, 1816. His father, from whom he received careful early instruction, was pastor of the Lutheran church in that city. When fourteen years of age he entered the gymnasium at Elberfeld, and four years later he entered the theological department of the University

of Berlin. Here, under the influence of Neander and other pious friends, he was led to a saving knowledge of the truth. Later he studied natural science and theology at the University of Bonn. When his father died in 1841, he was made his father's successor; and his earnest evangelical efforts at Altena were greatly blessed. But he was not at ease under the restrictions of his position, and in 1846, he crossed the Atlantic to labor among his countrymen in the United States. He preached a short time in Missouri. In 1847, he was placed in charge of the German tract department of the American Tract Society in New York. While in this position he was led to examine the question of baptism, and as a result of his investigations he accepted Baptist views, and was baptized in May, 1850. In 1851, he labored awhile in Canada, and organized the first German Baptist churches there, though he did not sever his connection with the American Tract Society until 1853. He then visited his native land. Returning to the United States with a party of emigrants in 1854, he settled with them in Missouri. In 1855, he organized a German Baptist church in Gasconade, Mo. In 1855, at the request of the New York Baptist Union, he organized the German Department of the Theological Seminary in Rochester, N. Y., and received an appointment as professor. This he filled with great acceptance, performing a most valuable service for the German Baptist churches in the United States, until the summer of 1888, when he resigned on account of ill health, and returned to his native land, bearing with him the love and honor, not only of his fellow-countrymen in the United States, for whom he had so long and faithfully labored, but also the love and honor of all who, during his work in this country, had in any way been associated with him, or had known his work. May his last days, amid the scenes of his youth, be crowned with abundant blessings!

Dr. Rauschenbusch is the author of a learned tract on the Lord's Day, published in English and German by the American Tract Society. He was also the compiler of the "Pilgerharfe," a collection of hymns for use in the German Baptist churches. The following hymn (324) in this collection was written by Dr. Rauschenbusch:

In des Jordans kühle Wellen
Stieg der Heiland einst hinab;
Sehet, wie sie um Ihn schwellen,
Ihn bedeckend als ein Grab.
Seht hier Seine heisse Lieb'
Zu den Sündern, die Ihn trieb,
Dass Er sank in Todesnöthen,
Uns vom ew'gen Tod zu retten.

Ja, Er ist für uns gestorben,
Hat vom Fluch uns frei gemacht,
Heil und Leben uns erworben
Und den Himmel wiederbracht.
Ihm gehören wir nun an,
Folgen Ihm auf Seiner Bahn;
Ohne Klagen, ohne Zagen
Woll'n wir Ihm das Kreuz nachtragen.

D'rum wohlan, ihr liebe Kinder,
Hat Er euch befreit vom Fluch?
Liebt ihr euren Ueberwinder?
Fühlt ihr Seines Geistes Zug?
O, so traget Seine Schmach!
Folgt Ihm in die Fluthen nach!
Wo das Haupt vorangegangen,
Darf's den Gliedern nimmer bangen.

Once where flows the sacred Jordan,
Christ was buried 'neath the wave.
See the waters swelling round him,
In this emblematic grave!
See how glowed his tender love
For the sinful, when he strove
With the mightiest powers infernal,
Snatching souls from death eternal.

Yes, for us on Calvary dying,
He from sin has made us free,
Life and fullest pardon winning,
Blessedness for you and me.
His we are from this glad day,
Follow him in his own way,
Uncomplaining, his cross bearing,
He for us our nature wearing.

Therefore on, ye well-loved children;
Are you from the curse made free?
Glows your heart with love for Jesus,
Crucified upon the tree?
Ye who bear his sacred name,
Follow him through floods and flame.
Where our Head has gone before us,
We may tread, his banner o'er us.

PHILIPP BICKEL.

1821 ——.

Rev. Philipp Bickel, d.d., was born September 7, 1821, in Weinheim, Grand Duchy of Baden, Germany. His education he received at Bender's Collegiate Institute in Weinheim. In 1847, he was apprenticed to a notary public, preparatory to state service. On account of his participation in the revolution in Baden in 1848, however, he was compelled to leave his native land and, in the summer of 1848, he made his way to the United States. Here for a time he found employment as a printer and as a teacher. In the winter of 1851, he was converted under the preaching of Rev. J. Coggeshall, and was baptized in Lake Michigan, near Waukegan, Ill. Not long afterward the conviction ripened that it was his duty to preach among his own countrymen the gospel he had received. To fit him-

self for this work, he availed himself of the theological course at the Rochester Theological Seminary. After his graduation in 1855, he entered upon missionary work among the Germans, in Cincinnati, Ohio, where he succeeded in organizing a German Baptist church. As the pastor of this church he was ordained in September, 1857. Here he built a chapel, and published the first German Sunday-school paper. In 1865, the German General Baptist Conference appointed Mr. Bickel president of the newly organized German Baptist Publication Society, and withdrawing from the pastorate he removed to Cleveland, Ohio, which became the Society's headquarters. Here he built the German Baptist Publishing House in 1871, and superintended the Society's publication work, which included the editorship of Der Sendbote. As a recognition of his scholarly worth, Denison University conferred upon him the degree of doctor of divinity. In 1878, by appointment of the American Baptist Publication Society, and at the request of prominent Baptists in Germany, Dr. Bickel returned to his native land to re-organize the publication work of the German Baptists in Hamburg, which has since that time been his residence. In this work Dr. Bickel has been successful. Beside superintending the publication work, he edits Der Wahrheitszeuge, and in various ways he is performing a service for the Baptists of Germany, which is gratefully recognized.

Dr. Bickel has been greatly interested in Sunday-school work. While in the United States he compiled a Sunday-school hymn-book entitled "Das Singvögelein," which has been greatly enlarged since its first publication. As good Sunday-school hymns in the German language were rare, Dr. Bickel translated some American favorites, and added also some of his own compositions. This book has not only had a large circulation in this country, but also in Germany, and many of its hymns have been transferred to col-

lections used by other denominations. Prominent among these Sunday-school hymns by Dr. Bickel are

"Herr, nimm mich bei der Hand,"

"Ich hörte von Ländern voll Pracht."

Six of Dr. Bickel's hymns are in "Die Glaubensharfe." One of them (611) is the following:

Nimm mein Herz, o Vater, beug' es,
Lass es ganz Dein eigen sein;
Heil'ger Geist, zerschmelz', erweich' es,
Mache Fleisch aus diesem Stein!
In dem Herzen, Heiland, walte,
Präge selbst Dein Bild hinein!
Wie sich auch mein Geist entfalte,
Halt' mein Herze sanft und klein.

Vater, mach' es frei von Sünden,
Friedlich, still, wie Dir's gefällt;
Hilf ihm stets zu überwinden
Diese arge, schnöde Welt.
Gott, in Jesu Blut und Wunden
Tauch' es, gieb ihm süsse Ruh';
Und auch in den bängsten Stunden,
Güt'ger Vater, tröste Du!

[Translation by Louise H. Coburn.]

Take my heart, O Father, make it
Wholly and for aye thine own;
Holy Spirit, melt it, break it,
Soften into flesh this stone.
Liker thine may it be growing,
Savior, thou its sovereign art;
While my soul unfolds, upgoing,
Meek and lowly keep my heart.

Father, shelter it from evil;
Bid it find in thee its home;
Help it world, and flesh and devil,
By thy strength to overcome.
God, in Jesus' blood and anguish
Cleanse my heart, and give it rest;
When in darkest hours I languish,
Comfort thou my troubled breast.

CONRAD BODENBENDER.

1823 ——.

Conrad Bodenbender was born July 10, 1823, at Heskem, Hesse-Cassel, Germany. He entered Rochester Theological Seminary, at Rochester, N. Y., in 1854, and remained four years. In 1856, he was ordained at Newark, N. J. His pastorates have been as follows: Tavistock, Ontario, 1861–1865; Berlin, Ontario, 1865–1871; Chicago, Ill., 1871–1873; Buffalo, N. Y., First German Baptist church, since 1873.

In "Die Glaubensharfe," Mr. Bodenbender has three hymns,

"Ja, Herr, ich will Dir dienen,"

"Die Pilger zur Heimath der Seligen zieh'n,"

and the following:

Der Leib nur sinkt entseelt hinab
Als Saatkorn in das off'ne Grab.
Der Herr dem Grab sein Siegel bricht,
Wenn Er das "Auferstehet!" spricht.

Der Leib im Grab in Staub zerfällt,
Das ihn als Siegesbeute hält,
Bis Jesu Ruf durchs Weltall tönt,
Die Gräber mit Verklärung krönt,

Das Grab schliesst nie die Seelen ein,
Weil sie nicht von der Erde sein.
Weht auch der Todeshauch sie an,
Der Tod sie nie vernichten kann.

Der Leib — der Gottes Tempel ist,
Entschlummert sanft in Jesus Christ.
Der Geist doch, wenn die Hütte fällt,
Lebt ewig fort in sel'ger Welt.

Der Mensch mit Engeln ist verwandt,
Den Menchenleib schuf Gottes Hand.
Die Seele hauchte Gott ihm ein,
Ist geistig und wird ewig sein.

Im Grab, wenn fällt die letzte Last,
Der Gläub' gen Leib hält Sabbathrast.
Mein Leib, der wird, mag er vergeh'n,
Verklärt, wie Jesus, aufersteh'n.

Und wann der grosse Tag erwacht;
Wo ist, o Grab! dann deine Macht?
Und, Tod! wo deine Allgewalt,
Wenn Jesu Ruf durch Gräber hallt?

[Translation by Louise H. Coburn.]

The body only, soulless now,
Like seed-corn in the grave lies low.
The Lord shall break the seal of death,
When to his own, "Arise!" he saith.

The body falls to dust away,
Is held beneath the conquerer's sway,
Till Jesus' call the earth shall shake,
And those long dead to life awake.

The grave cannot the soul enchain,
It ne'er beneath the sod hath lain.
When the last sigh of life is stilled,
Death hath not conquered it nor killed.

The body, that God's temple is,
Asleep in Jesus sweetly lies.
The spirit when its house decays,
Shall live for aye to sing his praise.

Man is unto the angels near,
God's hand his body fashioned fair.
God's breath the soul awoke within,
That it might life eternal win.

With folded hands, in slumber deep,
The faithful till the judgment sleep.
O may my body, glorified,
Be raised to stand by Jesus' side.

When the great day shall mount the sky,
Where, grave, shall be thy victory?
And where, O death! shall be thy sting,
When through the grave Christ's call shall ring?

GREGOR SPECK.

1826 ——.

Gregor Speck was born in Ettlingen, near Carlsruhe, Baden, Germany, November 17, 1826. He was brought up in the Roman Catholic faith, and was educated in the seminary for teachers in his native place. Afterward, until July, 1849, he was engaged in teaching in the district of Gengenbach. In 1850, he came to the United States, and shortly after his arrival in New York he took up his residence in New Brunswick, N. J. Here he played the organ in the Roman Catholic church. But coming under Protestant influences, and having been led by the grace of God to accept Jesus Christ as his Savior, he was baptized in January, 1853, and united with the First German Baptist church in New York. About this time Mr. S. S. Constant opened a mission Sunday-school in 38th Street, among the German people there, and Mr. Speck was invited by the First German church to take charge of a German day school in connection with this Sunday-school. He accepted the position, and for fifteen years he devoted himself to the interests of this day and Sunday-school. It was a blessed work, and a blessing followed his earnest labors.

Among the German Baptist churches, when he entered upon this work, the Sunday-school was little known. There were no German Sunday-school papers nor hymn books. Mr. Speck opened a correspondence with Rev. P. Bickel, then a German Baptist missionary in Cincinnati, Ohio, deeply interested in Sunday-school work, who commenced the publication of a Sunday-school paper, Der Muntere Saeman, which is now in all German Baptist Sunday-schools. He also encouraged Mr. Bickel to publish a Sunday-school hymn book. The first edition of "Das Singvögelein" contained only fifty-two hymns. This collection has

been enlarged from time to time, and the seventh edition, now in use, has two hundred and twenty-two hymns. To this collection, Mr. Speck contributed five hymns, all translations of well known American Sunday-school hymns:

"Ich möchte sein ein Engel,"

"O lasst den Muth nicht sinken,"

"O kommt, Kinder kommt,"

"Hosanna! Hosanna! Hosanna!"

and the following translation of the familiar hymn,

Before the throne of God in heaven:

Vor Gottes Thron im Himmel steh'n
Viel tausend Kinderlein,
Sie sind befreit von Sünd' und Schuld,
Ein heiliger Verein;
Singen: Ehre, Ehre, Ehre sei Gott in der Höh'!

Mit weissen Kleidern, hell und rein,
Sind Alle ausgeschmückt.
Sie wohnen in dem ew'gen Licht,
Und Alle hoch entzückt
Singen: Ehre, Ehre, Ehre sei Gott in der Höh'!

Was brachte sie in jenes Land,
Den Himmel hell und klar,
Wo nur ist Friede, Freud' und Lieb'
Und Wonne immerdar?
Singen: Ehre, Ehre, Ehre sei Gott in der Höh'!

Weil Jesus Christ am Kreuz Sein Blut
Vergoss für ihre Sünd',
Gewaschen in der reinen Fluth,
Sie rein und weiss nun sind;
Singen: Ehre, Ehre, Ehre sei Gott in der Höh'!

Sie suchten hier schon Gnade, Heil
Bei Jesu, Gottes Sohn;
Jetzt sehen sie Sein Angesicht
Und steh'n vor Gottes Thron;
Singen: Ehre, Ehre, Ehre sei Gott in der Höh'!

JULIUS C. HASELHUHN.

1829 ——.

Julius C. Haselhuhn was born in Altenburg, Germany, May 21, 1829. He studied in the German department of Rochester Theological Seminary 1854–1856, and afterward in the English department. He was ordained in 1858. His pastorates have been as follows: Wilmington, Del., 1858–1861; Newark, N. J., 1861–1868; St. Louis, Mo., 1868–1872. Then he served three years as general missionary in the west for the American Baptist Home Mission Society, which included work as a traveling evangelist. He served as pastor in Chicago, Ill., 1875–1878. When Dr. Bickel, in 1879, left his position as head of the German Baptist Publication Society in Cleveland, Ohio, to take charge of the German publication work in Hamburg, Germany, Mr. Haselhuhn was made his successor. The Publication Society in Cleveland publishes Der Sendbote, an eight-page weekly, of which Mr. Haselhuhn is the editor, also two Sunday-school papers, a missionary paper, and books and tracts on religious subjects. In this important position Mr. Haselhuhn is wielding a powerful influence for good in connection with the work of the German Baptists throughout the United States.

In the "Glaubensharfe" Mr. Haselhuhn has three hymns,

"O weihe, weihe, weihe heut',"

"Wenn wir singen, wenn wir beten,"

and the following:

Seid gegrüsst von Herzensgrunde,
Brüder, Schwestern in dem Herrn!
Alle, die im Liebesbunde!
Hier vereint von nah und fern.

Jesu Huld hat uns geleitet
Recht wie Kindlein an der Hand,
Seine Liebe uns bereitet
Hier Ein Fest im Mesechsland.

Stimmt nun an im Freudenreigen
Lieder zu des Heilands Ruhm;
Alle Klagen lasst jetzt schweigen,
Gebt Euch Ihm zum Eigenthum.

Lasset Herz und Herz zusammen
Fliessen hier beim Liebesmahl,
Bis des Geistes heil'ge Flammen
Ganz erfüllen diesen Saal.

Lasst uns Sündern froh bezeugen
Jesu Liebe diese Nacht,
Dass auch sie die Herzen beugen
Vor dem Herrn, der selig macht.

[Translation by Louise H. Coburn.]

Heartily give we our greeting,
Brothers, sisters, in the Lord,
Who in sweet communion meeting,
Join about this sacred board.

Jesus' grace hath gently led us,
As his children by the hand;
Jesus' bounteous love hath spread us
Plenty in a desert land.

At the joyful celebration
We will sing our Savior's praise;
Silent now be lamentation,
Hearts devoted let us raise.

Soul and soul together flowing,
Love and trust shall vanquish gloom,
Till the Holy Spirit's going
Fills with tongues of flame the room.

Let us happy witness render
Of Christ's love to sinners given,
And our hearts, contrite and tender,
Bow to God, the King of heaven.

JOHANN D. FEDDERSEN.

1836 ——.

Johann Daniel Feddersen was born at Deetzbüll, "Kreis" Jondern, Duchy of Schleswig, November 3, 1836. His father, who was a merchant in that place, died early, and when Johann completed his school-life he went to Husum to learn the bookbinder's trade. It was here that the greatest of all changes in his life took place, for here he gained a living faith in the Son of God. In the spring of 1853, Husum was devastated by a fire. After this fire a quantity of old books were stored in the garret where Johann slept, and he spent his Sundays and leisure hours in looking over these old books. Among them he found a copy of David Hollagen's "Evangelische Gnadenordnung," which impressed him because of the stress the author laid upon the necessity of a new birth, together with the fact that through a recognition of one's misery in sin, and through the forgiveness of sin in Jesus' blood, is there obtained a consciousness of peace with God. He resolved to make an effort to obtain this boon, and the Lord blessed the reading of that old book to his heart in such a manner that one evening in June, 1853, he could exclaim with unspeakable joy, "God's spirit bears witness with my spirit that I am his child and heir." He now had peace with God, and henceforth he has lived in the blessed sunshine of his grace.

At the close of his apprenticeship he traveled through a large part of Germany and Denmark, was in connection with many Christians of the evangelical Lutheran faith, and at last came in contact with Baptists at Kiel. Here the Lord opened his eyes to the incurable evils of the Lutheran church, and after long inward and outward struggles he resolved to leave the church of his fathers, and unite with the

Baptist church at Schleswig. In the sacred ordinance of baptism, the Lord, in a powerful manner, put his seal to the act, and a new life of fellowship with Christ, and also with his people, followed.

In his twenty-first year he began to express in verse the feelings that stirred his young heart, and a series of religious poems was the result. These were brought together, and published in 1864, at Hamburg, with the title "Zionslieder." From this collection I take the following, entitled "Nur Ihn" — "Him Only":

An meinem süssen Gotteslamm,
Das einst an dem verfluchten Stamm
Des Kreuzes meine Sünde trug,.
Hab 'ich in Ewigkeit genug.

Nur Ihn, nur Ihn, und sonst nichts mehr!
Wenn Er nicht meine Zuflucht wär',
Wenn ich nicht dürfte zu Ihm gehn:
Es wäre längst um mich geschehn.

Seitdem Er meine Missethat
Und Sünde mir vergeben hat,
Seit dieser Stunde will allein
Mein Herz durch Ihn befriedigt sein.

Wie könnte ich auch ohne Ihn
Den schmalen Weg mit Freuden ziehn?
Von Ihm geschieden lebenslang,
Das wär' mein Tod und Untergang.

Nun aber ist und bleibt Er mein,
Nun darf ich Seines Bluts mich freun,
Das hat mich frei und rein gemacht,
Und auf den Weg des Heils gebracht.

An meinem süssen Gotteslamm,
Das einst an dem verfluchten Stamm
Des Kreuzes meine Sünde trug,
Hab' ich in Ewigkeit genug!

O sweet and precious Lamb of God,
On whom once fell the chastening rod,
Who bore my sins upon the tree,
I ever have enough in thee.

In thee, in thee, and thee alone!
If thou didst not for me atone,
If I dared not to go to thee,
All hope had long since fled from me.

Since Christ my sins has now forgiven,
And made of me an heir of heaven,
From this glad hour my heart shall be
At peace with him to whom I flee.

Without him how could I each day
Tread joyfully the narrow way?
Apart from him who gave me breath,
That were to me destruction, death.

But he remains my lasting choice,
And in his blood I still rejoice,
The cleansing blood that makes me free,
Which flowed on Calvary for me.

O sweet and precious Lamb of God,
On whom once fell the chastening rod,
Who bore my sins upon the tree,
I ever have enough in thee.

Mr. Feddersen's home is at Elmshorn, in the Duchy of Holstein, and he is a member of the Baptist church there.

HEINRICH L. DIETZ.

1837 ——.

Heinrich Ludwig Dietz was born of Roman Catholic parents, July 26, 1837, at Rockenberg (Wetterau), Hesse-Darmstadt, Germany. In 1860, he came to the United States. From 1861, to 1865, he

was connected with the German department of Rochester Theological Seminary at Rochester, N. Y., and was baptized in Rochester by Rev. G. Koopman. The year 1865–6, he spent in the English department of the seminary. September 1, 1866, he became pastor of the German Baptist church in New Haven, Conn., where he remained until February, 1874. Subsequently he was pastor at Newark, N. J., from March, 1874, to April, 1876; at Louisville, Ky., from May, 1876, to October, 1878; at Peoria, Ill., from October, 1878, to October, 1881. He then entered upon his present pastorate in Milwaukee, Wis. For four years he was missionary secretary of the Western German Baptist Conference. He is now missionary secretary of the Northwestern German Baptist Conference, and a member of the general committee of the General Missionary Society of German Baptist churches in North America.

Mr. Dietz has been a contributor to the religious press, and is the author of two tracts, "Beschneidung und Taufe," and "Taufe und Sauglingsbesprengung." He is also the author of two hymns in "Die Glaubensharfe" (546 and 573),

Gelobt sei der Herr,

and the following:

O Herr, wir bitten Dich
In dieser Stund':
Erhör' uns gnädiglich,
Sei Rath und Mund!

Chor. — Wir glauben, o wir glauben,
Herr, aus Dich wir trauen.
So segne uns, o Heiland,
Wir bitten Dich.

Gieb uns den Heil' gen Geist
Zu diesem Werk,
Das Er uns Beistand leist'
Und Alle stärk'.

Lass Fried' und Einigkeit
Jetzt walten hier;
Mach' uns zum Dienst bereit
In heil'ger Zier!

O Lord, we call on thee;
In this hour hear;
And to us graciously
Lend thou thine ear.

Chorus. — We do believe, our Savior,
In thee we are trusting;
O grant us now a blessing,
We call on thee.

Give us thy Spirit, Lord,
In this our need.
And help to us afford,
In very deed.

Let peace and union dwell
In every heart;
And O prepare us well
To act our part.

HERMANN WINDOLF.

1846 ——.

Hermann Windolf was born at Grünenplan, Duchy of Brunswick, Germany, April 28, 1846. He was converted when sixteen years of age, and united with the Baptist church at Einbeck, in Hanover. Through the mission paper published at Hamburg, and Der Sendbote, he became interested in missions, and love for his Master awakened in him a desire to be employed in the work of giving the gospel to the heathen. But it pleased the Lord, he says, to keep him in the school of patience, and teach him lessons

which would be useful to him in the work upon which he was to enter. His father was a mason, and he served an apprenticeship with him. He received instruction also in an institute of technology. In 1865, he attended the theological school at Hamburg, with which at that time Oncken and Köbner were connected. He studied the Gospel of John under Oncken. Not less stimulating and faithful, he says, was the instruction of Köbner. Returning to his trade, he devoted a part of his time to evangelistic work. For two years (1867–1869) he labored as a missionary at Herford, in Westphalia. From 1873, to 1877, he performed a like service in Brunswick. At the close of 1877, he sailed with his family for Queensland, Australia, where he landed February 20, 1878. During the remainder of that year he served the German Baptist church at Fassifern and Mount Walker as pastor. From 1879, to 1884, he was pastor of the German Baptist church at Marburg and Upper Brisbane River. On account of impaired health he was laid aside for a year and a half. Since 1886, he has been pastor of the German Baptist church at Engelsburg. His ministry has been greatly blessed in the conversion of souls, and four new chapels have been erected in connection with his labors.

His first hymn was written when he was eighteen years of age, during a period of sickness. In all, he has written about two hundred hymns, many of which have appeared in different Baptist papers, and some of them in collections of hymns, for example, "Die Glaubensharfe" and "Die Zionsklänge." In 1886, a collection of his poems and hymns, entitled "Thautropfen auf dem Pilgerwege," was published in Bonn, on the Rhine. The volume received the favorable notice of Karl Gerok and several other well known German poets. Gerok says, "It well deserves the name 'Thautropfen,' since the face of Jesus Christ is mirrored therein in manifold colors, like the sun in

the pearls of the morning." Mr. Windolf is represented in the "Glaubensharfe" by three hymns. One of these is a translation of Lyte's

Abide with me! Fast falls the eventide.

Herr, bleib' bei mir; denn schon neigt sich der Tag;
Dem Dämmerschein folgt tiefes Dunkel nach;
Wo sonst kein Helfer ist, da bleibe Du
Mein Schutz und Schirm, und schenk' mir süsse Ruh'!

Schnell schwinden unsers Lebens Stunden hin;
Die zarte Blume blüht — und ist dahin;
Im flücht'gen Wechsel eilt dahin die Zeit;
Du nur bleibst, der Du bist in Ewigkeit.

Verbleib' bei mir, wenn rosig's Morgenlicht
Verkündet, dass der neue Tag anbricht;
Lass Deine Gegenwart mir fühlbar sein,
Herr, bleib' bei mir und lass mich nicht allein!

Ohn' Deine Hilfe, die die Nacht zerstreut,
Den Feind besiegt, das blöde Herz erfreut,
Ohn' Deine Nähe bin ich ganz verzagt;
D'rum bleib' bei mir, so wird der Kampf gewagt.

Du selber sagst: Nichts kann ich ohne Dich,
Wie sehr ich härme, müh' und plage mich;
Wenn Du mir fehlst, gelingt mir nicht ein Schritt,
D'rum bleib' und gehe bis ans Ende mit.

Im Leidensbild sei Du mir immer nah',
Geliebter! wie Du starbst auf Golgatha;
Und, wenn mein Leben geht gu Ende hier,
Dann bleib' bei mir und hole mich zu Dir!

In "Die Zionsklänge" Mr. Windolf has fourteen hymns, although four are not credited to him.

JULIUS C. GRIMMELL.

1847 ——.

Julius Charles Grimmell was born in Marburg, Hesse-Cassel, Germany, May 30, 1847. From 1863, to 1866, he pursued theological studies at the Rochester Theological Seminary, and again in 1867, 1868, spending a year at the University in Lewisburgh, Penn., between these dates. He was ordained January 29, 1868. His first pastorate was with the First German Baptist church in Buffalo, N. Y., where he remained six years. He then became pastor of the First Baptist church in Brooklyn, east district, which he still serves. Mr. Grimmell has taken a deep interest in work among the Germans in the United States. For several years he has been the general secretary for the German Baptist Home Mission work, and not long ago, in the interest of the Home Mission Society, he spent a year in visiting various portions of the country and in inspecting the field with a view to the enlargement of German mission work. In this and other ways he has done a most valuable work in advancing the kingdom of God.

Mr. Grimmell has published a small collection of German hymns for prayer-meeting use, entitled "Die Werkstimme." In "Die Glaubensharfe" he has three hymns. One of these (459) is a translation of the hymn

My hope is built on nothing less.

Another (600) is a translation of Fawcett's hymn,

Blest be the tie that binds.

The following (308) is a translation of the well known hymn (Gospel Hymns, 246) "Why not To-night":

O lass den Geist nicht von dir flieh'n,
Schau' nicht zurück zur Eitelkeit.

Du weisst, du musst zum Heiland flieh'n,
Wann willst du's thun? Warum nicht heut'?

CHOR. :‖: Warum nicht heut? Warum nicht heut'?
Wann willst du's thun? Warum nicht heut?:‖

Wer weiss, wie bald dein Leben schliesst!
O, eile doch bei guter Zeit
Zum Brunn, da ew'ges Leben fliesst.
Wann willst du's thun? Warum nicht heut?

CHOR. — Warum nicht heut?

Was beut die Welt für Freude dir?
Ihr Spielwerk ist Vergänglichkeit.
Gott spricht: Dring durch die offne Thür,
Wann willst du's thun? Warum nicht heut'?

CHOR. — Warum nicht heut'?

Der Heiland nimmt die Sünder an,
Er führt auch dich zur Seligkeit.
Dich zieht's auf Seine schmale Bahn,
Wann folgest du? Warum nicht heut'?

CHOR. — Warum nicht heut'?

WALTHER RAUSCHENBUSCH.

1861 ——.

WALTHER RAUSCHENBUSCH, son of Dr. A. Rauschenbusch, was born in Rochester, N. Y., October 4, 1861. In 1865, his mother, with her three children, went to Germany for a year's sojourn. At the end of the year, Professor Rauschenbusch expected to join his family for a brief rest in the Fatherland. But he was delayed until 1868. These three years, Mrs. Rauschenbusch, with her children, spent in Neuwied on the Rhine, and at Barmen. A part of the year 1868–9, was devoted to travel. After the return of the family to Rochester in 1869, Walther,

who at the time was familiar with the German language only, attended English and German schools alternately until 1877. Then he entered the Rochester Free Academy, and began the study of the classics, graduating in 1879. After his graduation, instead of entering college he went to Germany, where he was admitted to Unter Secunda, in the gymnasium at Gütersloh. Westphalia, a Christian institution of high rank. Here he remained three years and a half, completing the course in the usual time. During the last two years he led his class, and was graduated in March, 1883. For six months he traveled in Germany and England. Returning then to Rochester, he entered Rochester Theological Seminary in September. He also took a partial course in Rochester University, and received the degree of B.A. in 1885. From the Seminary he was graduated in 1886. Before graduating, he had accepted a call to the pastorate of the Second German Baptist church in New York. Here he remains, abundant in labors, and fulfilling his ministry with large success and growing influence.

While in Germany Mr. Rauschenbusch became intensely interested in literary studies. In poetry, especially, he took delight, and read the best authors in different languages. He gave expression also to his own thoughts in verse, and some of his productions were printed. His free translation of Dr. S. F. Smith's

My country, 't is of thee,

given below, is number 685 in "Die Glaubensharfe":

Dir sing' ich, Vaterland,
Der Freiheit Heimathland,
Amerika!
Zu der Verfolgten Port,
Der Unterdrückten Hort,
Zur Wohnstatt für Sein Wort
Gott dich ersah.

Land freier Männer du,
Froh jauchzt mein Herz dir zu,
Wie bist du hehr!
Hoch deine Berge steh'n,
Stolz deine Ströme geh'n,
Frei deine Banner weh'n.
Von Meer zu Meer.

Singt, Brüder, bis das Lied
Brausend gen Himmel zieht
Mit macht'gem Drang;
Ihr Menschen, kommt zu Hauf',
Ihr Felsen, wachet auf,
Ihr Ströme, lauscht im Lauf
Dem Freiheitssang.

Urquell der Freiheit, Gott,
Jehovah Zebaoth,
Halt' Du sie rein!
Lass nicht der Sünde Macht,
Hüllen ihr Licht in Nacht,
Halt' selber für uns Wacht,
König allein!

SWEDISH BAPTIST HYMN WRITERS AND THEIR HYMNS.

The quickening of spiritual life during the last half century in Sweden, with which Baptists have been so prominently identified, has manifested itself in the praise-songs of God's people. New psalms, to tunes not heard before, have borne to God the worship of his saints. Fully as often, however, the divine Spirit has infused itself into the old hymns, sublime in poetry and grand in music, contained in the hymn book of the Established Church. From the ditties of the day the pious Swede will evermore return to the inspiring anthems of Spegel, Franzén and Wallin.

The new hymns have come from various sources. In the beginning of the Baptist movement, about 1850, hymns written by Lutheran clergymen in Finland, showing a marked Moravian tendency, were very generally sung by the "Pietists" of Sweden. A free, evangelical spirit was evinced in the religious songs of the Countess von Posse and Mrs. C. O. Bergh, two highly gifted Lutheran ladies. Their hymns were incorporated by Mr. P. Palmquist, a Baptist publisher, in a collection entitled "Hymns for the Sunday-school," and also in "The Songs of the Pilgrims." The first edition of this latter book was published in 1859, and a second and considerably enlarged edition in 1862. About four hundred thousand copies of this hymn book have been sold, and new editions are continually appearing. Some of the hymns in this collection were written by Baptists.

The first Baptist hymn-writer in Sweden was Rev. Gustavus Palmquist. The mother of this pioneer in

Baptist work was led to Christ by the admonition of her youngest boy crying to her on his death-bed, "Read, mother! Sing, mother!" Born in Pilabo, Sweden, May 26, 1812, and converted at the age of thirty-two, Mr. Palmquist, while on a visit to the United States, was baptized at Galesburgh, Ill., and there he was ordained, July 27, following. Both in the United States, and in Sweden after his return, he proved himself a powerful preacher. When he established the first Baptist theological school in Sweden, in 1857, he was found to be a very acceptable teacher. His contributions to the "Songs of the Pilgrims" were mostly translations from familiar English hymns, but not a few were originals. Many a soul has been led heavenward in aspiration, and has had spiritual affections rekindled by words like these:

Had I the wings of a dove I would fly
Far, far away, far away,
Where sin and death cannot reach me on high,
Far, far away, far away;
Up to that land where the sun nevermore
Hides in the clouds on eternity's shore,
But all its brightness forever doth pour,
Far, far away, far away.

Mr. Palmquist died in Sweden, September 18, 1867. His last words, repeated in English, were, "The precious blood of Christ."

In the midst of the most exacting duties, at the head of a large business firm, Mr. Peter Palmquist, a younger brother of Rev. G. Palmquist (born in 1815, died 1887), found time to write some hymns characterized by his firm faith and great intellectual strength.

Rev. T. Truvé, pastor of the Gottenburg Tabernacle, has translated a collection of Sunday-school songs that has been published by the Oerebro Sunday School Union. This collection has had a wide circulation.

In 1881, Rev. J. Stadling submitted to the Trien-

nial Conference a collection of five hundred and fifty hymns, entitled "The Psalmist." It was compiled for the most part from existing collections, viz., the "Lutheran Hymn Book," the "Songs of the Pilgrims," etc. But it contained quite a number of new versions of hymns previously translated, some new translations, and a few originals. It is a valuable work, and contains excellent music.

The Swedish Baptist churches in the United States use for the most part "The Psalmist," or "The Songs of the Pilgrims." In Minneapolis and St. Paul they use hymns newly translated, printed on slips, and distributed every month. A collection of hymns has been published by Rev. E. P. Eckman, of Stromsburg, Nebraska. Another collection has been published by Rev. Frank Peterson, of Minneapolis, Minn. Neither of these collections, however, has been widely circulated.

DANISH AND NORWEGIAN BAPTIST HYMN WRITERS AND THEIR HYMNS.

Rev. J. Köbner, who has been mentioned in connection with German Baptist hymn writers and their hymns, was a Dane by birth, and though he labored chiefly in Germany, yet he did a most enduring work in his native land, being the founder of the Danish Baptist mission in 1839, and serving twelve years as pastor of the Baptist church in Copenhagen. To the Danish Baptist churches he gave a hymn book ("Troesstemmen") similar to the one which he prepared for the German Baptist churches. In it are many of his own hymns, among them not a few of a superior order. By the Baptists of Denmark his hymns are preferred above all others.

Another Danish hymn-writer, Rev. Niels Nielson, was born in Denmark in 1809. He became a Baptist in 1840, was soon after ordained as a Baptist minister by Oncken and Köbner, and was for many years a leader of the Baptist cause in Denmark. For some time he was compelled to endure much persecution, but through his efforts at length liberty of conscience was secured in Denmark. He compiled the first hymn book prepared for Danish Baptists by one of their number. It was published in 1854, and contained one hundred and eighty-two hymns. Considering the circumstances under which it was published, this was an excellent book, and a great blessing to the Danish Baptist churches. Most of the hymns were taken from earlier Danish hymn books, but the collection included some translations by Nielson from the Ger-

man; also a few originals, the two (8 and 185) best of which are included in the Baptist Danish hymn book published in this country in 1887, entitled "Salme-og Sangbog." In 1859, Nielson's hymn book was re-published in an enlarged form, and included many Swedish hymns translated by himself. About twenty years ago he came to the United States, and was pastor of the Danish Baptist church in Chicago. Subsequently he removed to Kansas, where he continued his pastoral labors. Here he closed a useful and honored life in 1887.

Rev. S. Hansen, one of the oldest Baptist pastors in Denmark has composed nearly one hundred hymns and spiritual songs, some of which are of considerable merit, and are found in Köbner's "Troesstemmen," and also in the Danish hymn book, "Salme-og Sangbog," published in Chicago in 1887. As he has taken a very active part in inculcating Baptist principles in Denmark, he has incurred the bitter hatred of the clergy of the Lutheran state church. In 1868, he published a poem, in which he set forth with some severity the evils of that church and its priesthood. For this he suffered persecution, and finally was imprisoned three months. Of its kind this poem was a master-piece. He has now in manuscript a complete "History of the Baptists of Denmark," which will be published in 1889, when occurs the fiftieth anniversary of the establishment of Baptist mission work in Denmark.

Rev. Peter Sorensen, a native of Denmark, and now nearly eighty years of age, residing in Wisconsin, has published a hymn book containing about three hundred hymns, all of his own composition. For awhile this book was used by some of the Baptist churches in Denmark, but as the author is of a somewhat mystical turn of mind, and as most of the hymns

are nothing but religious rhyming, the book has not come into general use. On account of the deep spiritual character of these hymns, however, some of them have been included in later Danish collections. In his earlier ministerial life Mr. Sorensen did much in spreading Baptist principles in Norway.

Rev. N. Larsen is a leading preacher among the Baptists of Denmark. He has been the editor of the Baptist paper in Denmark since its establishment, in 1856. In this paper, the Evangelisten, many excellent hymns from Mr. Larsen's pen have appeared, and, prominent among them, hymns for the different seasons of the year. Some of these hymns have found their way into the "Troesstemmen," "Salme- og Sangbog," and other collections.

Rev. M. Larsen, pastor of the Baptist church in Copenhagen, has written some excellent hymns, and translated a few from the German. Assisted by Rev. S. Hansen, he has compiled a most excellent singing-book for the use of the Baptist Sunday-schools in Denmark.

Rev. J. S. Lunn, pastor of the Baptist church in Bath, Minn., came from Denmark to the United States when a boy. He is now one of the foremost preachers in the Danish-Norwegian churches in this country. A few excellent hymns are from his pen, and he was one of the committee that prepared the new Danish Baptist hymn book, "Salme-og Sangbog."

Rev. H. A. Reichenbach, pastor of the Baptist church in Council Bluffs, Iowa, also came to this country in early life. With excellent gifts as a preacher and an organizer, he has labored among the Scandinavian Baptist churches in the west for nearly a quarter of a century. He has assisted in compiling two hymn books for general use in this country. The first was the "Missions-Harpen," published in Chicago in 1873,

and the second the "Salme-og Sangbog." He has also compiled and published a small Sunday-school hymn book, "Den syngende Evangelist," consisting for the most part of translations of "Gospel Hymns," found here and there in Scandinavian papers. He is also the author of a few original hymns.

The "Salme-og Sangbog" is worthy of added mention. It was published in Chicago, Ill., in 1887, and is the work of a committee appointed in 1885, by the Scandinavian General Baptist Conference. Of this committee, Prof. N. P. Jensen, of the Scandinavian department in the Baptist Union Theological Seminary at Morgan Park, Ill., was chairman, and with him were associated Rev. H. A. Reichenbach, Rev. O. C. Jensen, Rev. E. L. Myrland, Rev. J. S. Lunn, Rev. L. Knudsen, and Rev. C. Carlsen. The committee appointed Rev. H. A. Reichenbach, who had already had considerable experience in selecting and translating hymns and sacred songs, to collect and classify hymns for the new book. He commenced his work by extending a general invitation to all Danish and Norwegian Baptists in the country to suggest favorite hymns for the book. By the assistance of Rev. A. Broholm, then a student at Morgan Park, a selection was made from this large collection, and the hymns and songs classified under appropriate heads. The selection was afterward carefully examined, revised, and approved by the committee. The "Salme-og Sangbog" contains six hundred and forty-five hymns, with music, and is a collection of great merit. The hymns are arranged according to subjects, and the names of the authors are given in the order of first lines. In this collection Prof. Jensen has four hymns. Prof. Jensen is a graduate of the Scandinavian department of the Baptist Union Theological Seminary, and he has done a most excellent service among his countrymen in the United States, not only as an in-

structor of theological students, but as a translator, publisher, editor, and pastor.

As it is not more than twenty years since the establishment of Baptist mission work in Norway, there is not as yet much that can be said concerning Norwegian Baptist hymn writers. Mrs. Sjodahl, the wife of a Baptist minister, has written a few hymns, which the Baptists in Norway love to sing, and some of them have found their way into a book compiled by a committee of the Norwegian Conference. Rev. P. Helbrostad, also, has written a few excellent hymns, one of which (number 366) is found in the "Salme-og Sangbog." Mr. Helbrostad assisted in compiling the Norwegian Baptist hymn book. He has also published a most excellent Sunday-school hymn book, which is used in Baptist Sunday-schools in Norway, and also by some Norwegian Baptist Sunday-schools in this country. He is the editor of the Norwegian Baptist paper, and is most highly esteemed for his excellent Christian spirit, and his great ability as a preacher and leader of the Baptist churches in Norway.

FRENCH BAPTIST HYMN WRITERS AND THEIR HYMNS.

The Baptists in France have as yet no hymn book of their own. Nearly all of them use the "Chants Chrétiens" in common with other independent churches of that country, the hymns of the McAll Mission, together with half a dozen hymns on baptism, adapted from English baptismal hymns. In fact, in all of the Protestant churches in France, but little attention until recently has been paid to the service of song in the house of the Lord. The selection in use in the National Reformed churches is composed of Psalms in verse and of some "Cantiques" taken from "Chants Chrétiens," and contains about two hundred hymns in all. In most of the Independent churches in the south of France, the hymn book in use is the "Recueil de Cantiques de Genevè et Lyon," which contains about two hundred hymns, most of which were borrowed from the "Chants Chrétiens."

In recent years the McAll Mission in Paris has made much use of Christian song in its evangelistic services, and its "Cantiques Populaires" is now extensively used in all of the Protestant churches throughout France. This collection contains two hundred and forty-three hymns, some of which are from the "Chants Chrétiens," "Cantiques du Réveil," "Psaumes et Cantiques," but a large number, about seventy, many of them translations of familiar English and American hymns, were written by Ruben Saillens, who since 1873, has been the assistant of Rev. R. W. McAll in his mission work in Paris. At the present time (1888), Mr. Saillens is in charge of the Baptist church in Paris, though still connected with the McAll Mission.

Mr. Saillens was born June 24, 1855, at St. Jean-du-Gard, in the Cévennes, the mountain district made famous by resistance of the Huguenots to Louis XIV. Even now the Cévennes abound in Huguenots. Of the four thousand inhabitants in St. Jean-du-Gard, three thousand nine hundred are Protestants. In this place about forty years ago a free church was organized, the members of which held Baptist views. Mr. Saillens' father, who was one of these, removed to Marseilles, then to Lyons, where he labored as an evangelist. In 1871, at Lyons, the son was converted, and in May of the following year he was baptized by his father. He then went to London, and entered Mr. H. Grattan Guinness' Training Institute for Home and Foreign Missions. There he remained one year, and at Christmas, 1873, he crossed over to Paris to engage in evangelistic work with Mr. McAll, who was then laying the foundations of his now well known mission. In entering upon this work they could avail themselves of only a few gospel hymns, and these were not very well adapted to the work. Mr. Saillens accordingly undertook to meet this deficiency, and since that time he has written a large number of hymns, many of which are now very familiar in Protestant churches in France, Switzerland and other French-speaking communities. He has also written and published a large number of poems and tracts. It is his purpose, in connection with our Baptist work in Paris, to prepare a hymn book for use in the Baptist churches of France. Mr. Saillens, in 1877, married the fourth daughter of Rev. J. B. Cretin, the oldest Baptist pastor in France, and the author of a series of tracts and books which have done much to advance Baptist interests in France.

The following hymn, 136 in "Cantiques Populaires," is a translation of Prof. J. H. Gilmore's well known hymn "He leadeth me:"

Il me conduit, douce pensée!
Repos à mon âme lassée!

En tous lieuz son regard me suit,
Et par la main il me conduit.

CHŒUR. — Il me conduit, il me conduit!
Désormais pour lui je veux vivre;
Brebis fidèle, je veux suivre
Le bon Berger qui me conduit.

Jésus sur moi veille sans cesse:
Dans la joie et dans la tristesse,
Dans le jour comme dans la nuit,
Pas à pas sa main me conduit.

Comme un rempart il me protège,
Il me préserve de tout piége;
Loin de moi l'ennemi s'enfuit,
Quand par la main Christ me conduit.

Quand mon heure sera sonnée,
Mon œuvre ici-bas terminée
Je dirai, dans la sombre nuit:
Je ne crains point, il me conduit!

The French Baptists on this side of the Atlantic, like the Baptists in France, have no hymn book of their own. The oldest hymn book used in the French Baptist churches in Canada, which I have seen, is the "Recueil de Cantiques Chrétiens a L'Usage des Eglises du Canada," which was compiled by "un pasteur de la Mission de la Grande Ligne," and published in 1851. Rev. A. L. Therrien informs me that this pastor of the Grand Ligne Mission is "our much loved and venerable brother Normandeau, an ex-priest, converted at Grande Ligne forty-five years ago, and who still (1886) preaches the gospel at the age of seventy-four." In the preface the compiler says that he has endeavored to make a selection which will meet the demands of each Christian denomination. He includes, accordingly, hymns suitable for the baptism of adults, seven in number, and also two hymns to be used at the consecration of infants. The first stanza of hymn 38 is as follows:

Du salut quel est le mystère!
Un Dieu vient se donner à moi.

Quel avenement salutaire!
Il rend tout facile à ma foi.
Il m 'administre un saint baptême,
Il me plonge dans le Jourdain:
Mon coeur, mon esprit, ma chair même.
Tout est guéri, calme et serein.

The hymn book now in use in all the French Protestant churches in Canada and the United States, including the French Baptist churches, is entitled "Chants Evangéliques pour le Culte Public et l'Edification Particulière avec Musique a Quatre Parties." It contains hymns by Felix Neff, B. Pictet, C. Malan, A. Vinet, A. Monod, Merle D' Aubigne, and other writers of less note. In the supplement are seventeen added "Chants Evangéliques."

There would be a gain to our French Baptist brethren on both sides of the Atlantic if, with like wants, they could unite in the preparation of a hymn book adapted to these wants. A tie would thus be formed, which could not but be helpful to them in their widely separated fields of labor.

WELSH BAPTIST HYMN WRITERS AND THEIR HYMNS.

Among the earlier Welsh Baptist hymn writers was Rev. Benjamin Francis, pastor of the Baptist church at Horsley-down, England, and well known as a writer of English hymns. He was born in Wales in 1734, and, retaining the use of his native tongue, he often returned to the scenes of his childhood, and preached to his countrymen, and composed hymns for their use in their religious meetings.

Rev. David Saunders, of Merthyr Tyfdil, South Wales, was also a prolific hymn writer. His hymns, like those of Mr. Francis, were mostly doctrinal, although by no means destitute of tenderness.

Rev. Joseph Harris (Gomer), of Swansea, South Wales, published a collection of hymns in 1821. For many years this was a favorite book with the Welsh Baptists. In it were a large number of hymns by the celebrated Christmas Evans, the apostle of Wales; also by Rev. Morgan John Rees, who emigrated to this country from Wales about the year 1800, the father of Morgan John Rees, who died not long ago in Brooklyn, N. Y. Mr. Harris was the author of many hymns, and his book is still in use in Baptist churches in Wales.

Rev. John R. Jones, of Ramoth, North Wales, published a valuable collection of hymns, including many of his own compositions, also hymns by Robert ap Gwilym Ddu and Dewi Wyn Eifion.

Rev. Daniel Jones, for many years pastor of the Welsh Baptist church in Liverpool, England, published a collection of hymns for use in his own church, and in the Baptist churches of Wales. He was a hymn writer of considerable note.

Rev. Robert Jones, of Llanllyfui, North Wales, also published a collection of hymns in the Welsh language.

In 1838, Rev. William H. Thomas published in Utica, N. Y., an American edition of Rev. Joseph Harris' collection of hymns, for use in the Welsh Baptist churches in the United States. Later the three Welsh Baptist Associations appointed Rev. John P. Harris, then of Minersville, Penn., now of Nanticoke, Penn., to bring out a new and revised edition of this book. This edition was published at Pottsville, Penn., in 1857, by Richard Edwards, and was adopted by the Welsh Baptist churches. It contained one thousand and fifty-two hymns. Many of the hymns in Mr. Thomas' book were omitted. Others were added, among them the best old hymns in the language; and there was added an appendix containing about fifty hymns, composed by Mr. Harris for use on Independence Day, at anti-slavery gatherings, temperance meetings, etc. Mr. Harris was born in Pembrokeshire, South Wales, January 27, 1820. He was converted in his sixteenth year, and soon after was invited by the church to exercise his gifts in preaching. In 1842, he was graduated at the Baptist college in Haverfordwest. Soon after he came to the United States, and was ordained to the work of the gospel ministry in 1843, at the Second (Welsh) Baptist church in Remsen, N. Y. He labored among his countrymen in the anthracite coal regions, in farming districts, and in some city churches, preaching in the Welsh language until 1882. Since that time he has preached in English, and has built up a very promising church in Nan-

ticoke. During his ministry he has baptized about seven hundred converts. He has given, since his arrival in this country, considerable attention to literary work, and has published several works for Welsh Baptists; also a monthly magazine called the Western Star, of which he was editor seven years.

The book compiled by Mr. Harris has been out of print for some time, and a hymn book prepared by Rev. Lewis Jones, entitled "Llawlyfr Moliant," Hand Book of Praise, imported from Wales, has taken its place. This book is the one now generally used by the Welsh Baptist churches in the United States.

The most recent Welsh Baptist hymn book published in this country is "The Baptist Musical Measure." It contains Welsh and English hymns, and is designed for use at the English and Welsh services so commonly held in the Welsh Baptist churches in the United States. It was compiled by several Baptist ministers of the Welsh Baptist Association of eastern Pennsylvania, and was published in 1887, in Utica, N. Y., by Thomas J. Griffith.

BAPTIST HYMN WRITERS
AND THEIR HYMNS IN SPAIN.

BAPTIST Mission work in Spain was commenced in 1869, by Prof. W. I. Knapp, PH.D., who, discovering a field for Protestant evangelical labor, entered it as an independent missionary. Success attended his efforts, and August 10, 1870, Prof. Knapp organized a Baptist church in Madrid, with thirty-three members. The promise of the mission at the close of the year was such that Prof. Knapp was appointed a missionary of the American Baptist Missionary Union, and under his direction the work of the mission was carried forward with energy and success at Madrid, Alicante, Valencia, and other places. Having seen the work well established, Prof. Knapp resigned his connection with the Missionary Union in the summer of 1876, leaving the various mission stations under the charge of native evangelists.

Prof. Knapp was born at Greenpoint, Long Island, N. Y., March 10, 1835. His collegiate education he received at Madison and New York Universities. After his graduation at Madison University in 1860, he became professor of modern languages in that institution. Subsequently he was professor of ancient and modern languages in Vassar College. He went to Europe in 1867. After leaving the service of the Missionary Union, Prof. Knapp became secretary to the American Legation in Spain, and Spanish correspondent of the London Times. In 1879, he was appointed professor of modern languages in Yale College, a position which he has most creditably filled, and which he still holds.

At the commencement of his missionary work in Spain, Prof. Knapp prepared and published at Madrid a small collection of hymns for use in connection with his religious services. This collection was enlarged from time to time, and in 1871, he published his "Himnos Cristianos," containing sixty-nine hymns, of which twenty-nine were written by Prof. Knapp. Some of these, such as numbers 1, 2, 64, were originals. Others were free translations of such well known hymns as

"Rock of ages, cleft for me,"

"My faith looks up to thee,"

"Sweet hour of prayer,"

"Today the Savior calls,"

"Just as I am, without one plea,"

"Am I a soldier of the cross."

Many of the hymns in this collection have since been incorporated in other compilations, both in Spain and Spanish America. In a second edition, "Himnos para uso de las Iglesias Cristianas Primitivas establecidas en España," published in Madrid in 1875, some new hymns by Prof. Knapp were added.

The following hymn by Prof. Knapp, number 59 in "Himnos Cristianos," is in imitation of the familiar hymn,

The morning light is breaking:

La Esperanza de la Iglesia.

Levántase la aurora
Se va la oscuridad,
Y el hombre se despierta
A luz y libertad.
Arrepentíos todos,
El reino cerca está;
Y el drama de este siglo
Pronto se acabará.

Conmuevense los pueblos,
Recobran su vigor,
Y las oscuras nieblas
Se van ante el albor.
Los juicios del eterno,
Visibles por do quier.
Del justo soberano
Demuestran el poder.

Salud, honor y gloria
Del universo al Rey,
Que nos da gran victoria
Por misterosa ley;
Su reino pronto venga;
Su santa voluntad
Por todo el orbe tenga
Suprema autoridad.

Hermanos compañeros,
Sed firmes hasta el fin;
Jesús con plenas manos
Apresta su festin.
El carro majestuoso
No mucho tardará
Su rostro bondadoso
La luz esparcirá.

Prof. Knapp's collection of hymns is now out of print, and the book in use by our Baptist missionaries in Spain at the present time is an undenominational collection of two hundred and fifty-nine hymns, entitled "Himnario Evangelico." It was compiled by Mr. A. R. Fenn, an English missionary, who for many years has represented the Plymouth Brethren in their mission work in Madrid. He is more of a musician than poet, and with the exception of some translations and adaptations of his own, the book comprises hymns taken from hymn books already in use among Spanish-speaking peoples on both sides of the Atlantic.

BAPTIST HYMN WRITERS
AND THEIR HYMNS IN MEXICO.

THE first Protestant evangelical work in Mexico, so far as I can ascertain, was done by Baptists. In the spring of 1862, a young Englishman, John W. Butler, came to Monterey. There he made the acquaintance of Mr. Thomas M. Westrup, who, born April 10, 1837, in London, in the humble sphere of artisan life, and with scanty opportunities for obtaining an education, made his way to Mexico in 1852, to assist his father in the erection of a flour mill there. He had been brought up in the faith of the Church of England, and it was far from his thoughts that he should ever become a pioneer Baptist preacher. He had been seriously inclined, however, from his early years. The influence of his parents, especially of his mother, who loved and tried to follow the Savior, was good. But the world, above all the world in Mexico, is not a friend to grace; and so his attachment to Christ was only a weak, wavering, halting sentiment until 1862, when the efforts of Mr. Butler, the death of his mother, and acquaintanceship with Rev. James Hickey, in the order here named, were blessed to his awakening and consecration to Christ.

Rev. James Hickey was a Baptist minister, who on account of his aversion to slavery and the civil war left Texas in 1861, and took up his residence in Matamoras. He was originally from the west of Ireland, where he was born in 1800. At the request of Mr. Butler and Mr. Westrup, he came to Monterey in November, 1862. Mr. Westrup gives the following account of the results of this visit:

"I was charmed with brother Hickey's teaching and books, though bred an Episcopalian, and really ignorant of theological and denominational questions. I joined him, and gave him such assistance as I could. Other foreigners, including my father, were willing to assist, but desired to keep the work undenominational. This they could not do. The real worker was a Baptist, and the consequences were unavoidable. We were soon left severely alone. Two Mexicans and I were baptized January 30, 1864, and the same day the First Baptist church was organized with five members."

Mr. Westrup was ordained and chosen pastor of the little flock, as Mr. Hickey was agent of the American Bible Society in Mexico. At the close of 1864, the church had twenty members. Mr. Hickey died in December, 1866, and Mr. Westrup was made his successor as agent of the Bible Society. In 1869, Mr. Westrup resigned this position, and early in 1870, he accepted an appointment of the American Baptist Home Missionary Society, as missionary to Mexico. A printing-press was purchased for his use, and distinctive missionary work was commenced. Since that time the work has gone forward, and is now well established, with suitable head-quarters in the city of Mexico.

Before his baptism Mr. Westrup had translated a few English hymns and psalms into the Spanish language. Later, on account of the demand for song in the service of the sanctuary, he renewed his efforts in this direction, and since that time he has composed about one hundred and fifty hymns, most of which are sung by the various evangelical congregations in Mexico, being included in the hymn books of other denominations.

The first collection of his hymns Mr. Westrup published in 1875. It was set up and printed by the author himself. The last edition of this collection, entitled "Incienso Cristiano. Coleccion de Himnos,"

contains ninety-seven hymns, of which seventy-two, mostly translations of familiar English hymns, were written by Mr. Westrup. The following (No. 43) is his version of "Sweet Hour of Prayer":

Gratísima hora de oracion,
Que del perturbo mundanal
A la presencia paternal
Elevas este corazon,
Calmando su enfadoso mal,
Cerrando peligrosas vias,
A amar palabras y obras pias
Moviéndolo con fuerza tal,
Bendìgote, divino don,
Mi tiempo para la oracion.

Gratísima hora para mí,
En alas tuyas subiràn
Mis preces que buscando van
Lu fuente que te surte à ti,
Al Salvador veraz y fiel
Que me mandó su faz buscar,
Creer su palabra, en él confiar,
Posar mi carga siempre en él:
Y si tubare algun desliz
De tí valerme, hora feliz.

Tiempo gratísimo de orar,
Consuelo me eres cada dia;
A la escarpada cumbre guia
De la que pueda contemplar
La patria mia del porvenir,
Y al verla bella sin igual,
Mi vuelo emprenda ya inmortal,
Clamando estático al partir,
"Obtuve ya el supremo don:
Adios, pues, hora de oracion."

BAPTIST HYMN WRITERS
AND THEIR HYMNS IN GREECE.

In 1873, a hymn book, for the use of the Baptist mission in Greece, was published at Athens by Rev. D. Z. Sakellarios, a missionary of the American Baptist Missionary Union. It was entitled "Sacred Hymns." These hymns, one hundred and forty in number, were selected from such evangelical hymns in the Greek language as were at hand; and one of them, number 109, was altered to make it suitable for use on baptismal occasions. There were in the collection no hymns by Baptist writers. Hymn 52 is a translation of Bishop Heber's well known missionary hymn,

From Greenland's icy mountains.

Hymn 58 is a translation of

Sweet hour of prayer.

Hymn 60 is a translation of

Nearer, my God, to thee.

To these "Sacred Hymns" were added thirty-six hymns for Sunday-school use. In later editions Mrs. Sakellarios added seven hymns to the first part, making one hundred and forty-seven in all. These were partly translations and partly originals.

Adaline Josephine (Edmands) Sakellarios, a daughter of Benjamin and Laura Sprague Edmands, was born in Charlestown, Mass., February 19, 1830. The gift of song she cultivated in childhood, and as she advanced in life she became proficient in instru-

mental music, receiving instruction both upon the piano and the organ from the best masters in the city. Birthday anniversaries and social family meetings she remembered with contributions in verse, while some of her poems were printed in several of the journals of the day. Under the pastorate of Rev. T. F. Caldicott she gave her heart to the Savior and her life to his service. She was baptized April 28, 1850, and became an active member of the Charlestown Baptist church, teaching in the Sunday-school, singing in the choir, and ready to aid in every good work. Although other inviting fields of labor opened to her, no call came until the Macedonian cry was heard "Come over and help us." This cry she could not fail to recognize, and after mature deliberation and much prayer, she accepted it as a divine call, and gave her life to mission work in Greece. March 30, 1866, she was married to Rev. D. Z. Sakellarios of Athens, Greece; and in April following she sailed from New York for her new home. She reached Athens early in May, and there she spent twenty-one years in her Master's service. She died at Athens, July 24, 1887, and was buried in the Protestant cemetery, where rest so many others who have given their lives for Greeee.

One of Mrs. Sakellarios' hymns is a translation of the well known hymn in "Gospel Hymns" entitled "The Home Over There."

Ω, σκέψου τί εἶνε ἡ γῆ,
Ἣν ἔχομεν πέραν ἐκεῖ·
Πλησίον λαμπροῦ ποταμοῦ
Οἱ ἅγιοι ζῶσιν ὁμοῦ.

Χορός.—Ναὶ ἐκεῖ, ναὶ ἐκεῖ
Θὰ πηγαίνωμεν πέραν ἐκεῖ,
Ναὶ ἐκεῖ, ναὶ ἐκεῖ ναὶ ἐκεῖ,
Θὰ πηγαίνωμεν πέραν ἐκεῖ,

Ω, σκέψου τοὺς φίλους ἐκεῖ,
Μὲ ᾄσμά των τόσον γλυκύ,
Εἰς οἰκήματα 'ς τὸν οὐρανόν,
Οἷοι εἶναι ἐκεὶ πρὸ ἡμῶν.
Χορός. — Ναὶ ἐκεῖ, ναὶ ἐκεῖ, κ. τ. λ.

Ἐν οἴκῳ Πατρός μας ἐκεῖ
Προσμένοντες εἶνε πολλοί,
Κ' ἡμεῖς μετ' ὀλίγον καιρὸν
Θὰ ἤμεθα 'ς τὸν οὐρανόν.
Χορός. — Ναὶ ἐκεῖ, ναὶ ἐκεῖ, κ.τ. λ.

BAPTIST HYMN WRITERS
AND THEIR HYMNS IN INDIA.

In a letter from Moypauldiggy, Bengal, under date of January 6, 1797, Rev. J. Fountain writes:

"Brother Thomas has translated Dr. Watts' 88th hymn, second book, 'Salvation! O the Joyful Sound,' &c., and I have taught the congregation at Moypauldiggy to sing it to Sydenham tune. They sing it every Lord's day in time of worship. We are also learning it at Mudnabatty. The people of this country know nothing of music as a science. They never saw a musical character in their lives, but it is astonishing to hear how tuneably they sing together. We sing Boshoo's Bengal hymn every Sabbath. Brother Carey's pundit has an excellent voice and fine ear; he will learn any tune by my singing it over with him a few times. . . Brothers Carey, Thomas and myself, when together, can sing in three parts. The first evening we were together (after I had briefly related what the Lord was doing in England, when I left it) we joined in singing the 421st hymn in your [Dr. Rippon's] Selection entitled 'Longing for the Latter-day Glory,' an event which none have greater reason eagerly to desire, than we in this wretched country."

September 27, 1798, Mr. Fountain writes to Dr. Rippon, of London: "I shall subjoin a hymn composed in Bengallee by Brother Carey, and which I have translated into English. We sing it in time of Bengallee worship to Helmsley tune." The hymn is printed in Rippon's "Baptist Register," Vol. 3, pp. 169–171, and commences as follows:

Jesus, now have pity on me;
Show the mercy of a God;

Thou art guilty man's preserver;
Hear me through thy precious blood.
Jesus hear me;
Hear me through thy precious blood.

Dr. Carey wrote other hymns, one of which is still in use. Smith, in his Life of Carey, says: "He had thus early (1798) brought into the service of Christ the Hindoo love of musical recitation, which was recently re-discovered, and now forms a most important mode of evangelistic work when accompanied by native musical instruments."

Krishnu Pal, the first heathen convert baptized by Dr. Carey, was also the author of a number of hymns in Bengali. One of his hymns was translated by Dr. Marshman, Dr. Carey's associate, and has found a place in most English hymn books in all branches of the Christian church down to our own time. It is as follows:

O thou, my soul, forget no more
The Friend who all thy misery bore;
Let every idol be forgot,
But, O my soul, forget him not.

Jesus for thee a body takes,
Thy guilt assumes, thy fetters breaks,
Discharging all thy dreadful debt;
And canst thou e'er such love forget?

Renounce thy works and ways with grief,
And fly to this most sure relief;
Nor him forget who left his throne
And for thy life gave up his own.

Infinite truth and mercy shine
In him, and he himself is thine;
And canst thou then, with sin beset,
Such charms, such matchless charms, forget?

Ah no; when all things else expire,
And perish in the general fire,
This name all others shall survive,
And through eternity shall live.

The hymn has undergone several changes. In some collections the last stanza is given as follows:

O no; till life itself depart
His name shall cheer and warm my heart;
And lisping this, from earth I 'll rise
And join the chorus of the skies.

A translation of another hymn by Krishnu Pal, on "Salvation by the Death of Christ," is in Miss M. E. Leslie's "Eastern Blossoms, a Story for Native Christian Women" (1875).

Krishnu's acquaintance with the missionaries commenced in this way: At his work as a carpenter he had broken his arm, and Mr. Thomas, Dr. Carey's associate, was called to set the broken limb. Having done this, the missionary embraced the opportunity to speak a few words for his Master to those present. The words found a lodging-place in the carpenter's heart, and he called on the missionary later for further instruction. His wife and daughter also became interested. December 22, 1800, Krishnu, and Gokol, his brother, renounced their caste by sitting down to eat with the missionaries. That evening Krishnu, his wife and daughter, offered themselves for baptism, and were received. When it was known that Krishnu had renounced his caste, and become a Christian, there was intense excitement in Serampore, and a mob of two thousand persons appeared before his house, and dragged him and his brother before a magistrate, but they were soon released. The wife and daughter now hesitated to declare their allegiance to Christ. Gokol, also, drew back. But Krishnu was steadfast; and December 28, 1800, with Dr. Carey's son Felix, then a lad of sixteen years, he was baptized in the Ganges in the presence of the English governor. Dr. Carey, in a letter to Dr. Rippon, dated April 8, 1801, says:

"The ordinance was administered in the river just opposite to our house. The river here is a full half

mile wide. We had a good number of people, Europeans, Portuguese (natives), and Hindoos. I addressed them in the Bengal tongue. We sung a Bengal translation of the 451st hymn of your 'Selection,'

Jesus, and shall it ever be,

after which I prayed, and descended into the water. Afterward Brother Marshman addressed the by-standers in Bengallee. I felt joy at this triumph of the cross over superstition, and I believe we all felt much joy in the Lord."

In a letter dated Serampore, March 18, 1801, Dr. Carey announces the baptism of the wife of Krishnu, February 22. Of Krishnu's daughter, Andrew Fuller, writing at Kettering, March 26, 1802, having received letters from Serampore up to September, 1801, says: "Krishnu's eldest daughter, who was not baptized, but of whom hopes were entertained, has been seized and carried away by force by the man to whom she was betrothed. But when beaten, and in the utmost peril of her life, she bore a noble testimony for Christ, and expressed her determination, whether she lived or died, to live or die a Christian." Mr. Fuller also announced the baptism of Gokol, Krishnu's brother.

Krishnu soon began to preach the gospel, and he had the privilege of baptizing hundreds of his countrymen. He died of cholera, in 1822.

A Bengali hymn book was early published at Serampore, but the hymn book in this dialect, which has been in use by the English Baptist missionaries during the past fifty years, was published in Calcutta. It was edited, and to a great extent it was prepared, by Rev. J. H. Pearce, who also composed many of its hymns. Mr. Pearce's Bengali hymns were for the most part in English metres. The natives, however, greatly prefer their own metres, regarding English metres as harsh. The collection also contains a large number of native hymns. "Any Bengali," says a missionary, "will write verse to order."

The hymn books in use at the Baptist mission stations in northwestern India, including Delhi, Munghyr, Allahabad, Agra, Patna and Dinapore, are a Hindi hymn book and an Urdû hymn book. The last (fifth) edition of the former contains two hundred and sixty-seven hymns, of which one hundred and ninety-three are in the Hindi language and metres, forty-one in the Urdû language and metres, and thirty-three in the Hindi language and English metres. Most of the hymns of the first class were written by Rev. John Parsons and Rev. John Chamberlain. The latter, who died in 1821, published a volume of hymns in 1810. Mr. Parsons died in 1869. Most of his hymns are familiar with the natives. But the most important name in this connection is that of John Christian, an indigo planter, and a member of the Baptist church in Munghyr. He died a few years ago. Rev. G. D. Bates, of Allahabad, who knew Mr. Christian, writes: "If in the course of his journeyings he happened to hear a native singing some melody with which he was particularly pleased, he would ask the man to come and sing outside of his tent. Mr. Christian would then compose a hymn to the praise of Christ in a metre suited to that tune. Some of the tunes of the Hindûs of these parts are very beautiful to those who have learned to like them, only as with curry and rice the taste has to be acquired first. Mr. Christian's aim was to teach the church in India to sing the praises of Christ to tunes indigenous. One pleasing result is that his hymns are often sung by the people just as boys in England sing songs in the streets. Mr. Christian's hymns are greater favorites with the natives than those of any other composer." About one hundred of Mr. Christian's hymns are in another collection designed for circulation among the Hindûs as a tract. "These hymns by Mr. Christian," adds Mr. Bates, "are compositions of exquisite beauty and finish. Best of all, they touch the heart, awak-

ening the most tender emotions. Some of them I can never join in singing without moistened eyes. When India becomes a Christian country, we may well believe that these hymns of his will continue to be to the redeemed of the Lord a perennial source of edification and delight."

While most of the hymns in this Hindi hymn book are original, it contains a few translations of well known English hymns, such as

"There is a fountain filled with blood,"

"There is a happy land,"

"Tell me the old, old story,"

"Jesus of Nazareth passeth by," etc.

The Urdû hymn book contains three hundred hymns, including the first two classes of hymns in the Hindi hymn book, together with a large number of original Urdû and Hindi hymns. This Urdû hymn book was compiled by Rev. R. F. Guyton, and published at Delhi about the year 1880.

At the Orissa Baptist Mission hymns were composed and circulated before the first hymn book was printed in 1844. Rev. A. Sutton, D.D., was the compiler of this collection, and of its three hundred and ten hymns he was the author of one hundred and seventy-nine. In the preface Dr. Sutton says: "The compiler of this volume of hymns apprehends that there are very few of them respecting whose paternity any jealousy will long be felt, but as inquiries are constantly arising in relation to our India Christian literature, recent as is its origin, which can rarely be answered, he has thought it desirable to give a general clue to the parties who have furnished these hymns. Of his own contributions he may remark that most of them are simply transferred from the Bengali, with such alterations as the Orissa required. Others are translations of English hymns, or sug-

gested by English hymns; and a few are originals. He supposes similar remarks may be made in reference to the other contributions. Some of the translations from the Bengali were made at the commencement of his literary course, when he was unable to translate all the verses, or thought it unnecessary to do so; but having once obtained currency, he found it difficult to alter them for the present edition."

In this collection thirty-four hymns are by Rev. C. Lacey, and sixty-five by Gunga Dhar, the first Orissa convert There are fifteen other contributors, of whom one supplies six hymns. Of the whole number of hymns in the collection, twenty-four are in English metres. The remainder are in the native measure, adapted to the old ballad tunes of the country. The subjects include all those most commonly found in English hymn books, such as the attributes and works of God, the love and grace of Christ, the death and resurrection of Christ, Christ as a Savior, the Holy Spirit, regeneration, faith, the scriptures, the Lord's day, baptism and the Lord's supper, etc.

With the exception of about forty hymns retained in the new selections, the hymns in Dr. Sutton's collection are no longer in use. In the present collection, made up of selections printed from time to time, there are three hundred and two hymns from twenty-three contributors, of whom thirteen are living. In this collection twenty-two hymns by Gunga Dhar are retained. These contain much genuine Christian teaching and true poetry, and some of them seem destined to remain in permanent use. Makunda Das heads the list of contributors with one hundred and forty-five hymns, nearly half of the whole number. He has been called the Dr. Watts of Orissa, and his hymns have undoubtedly rendered much useful service in expressing the best Christian sentiment, and in deepening the spiritual life of the churches. He has also prepared poetical versions of the four gospels, and the books of Psalms and Proverbs.

Shem Sahu has fifty-nine hymns in this collection. He is co-pastor of the church at Cuttack. By his translations, and as a writer of original compositions, he has made valuable additions to the Christian literature of the country. His father, one of the first converts from Hinduism, contributed two hymns.

Kartick Samal contributes twenty-three hymns. He was for many years the foreman of the Orissa mission press at Cuttack, and was a man of remarkable gifts. His poetical version of the Sermon on the Mount is a standard tract. A missionary hymn by him is in frequent use on anniversary occasions.

Daniel Mahanty is the most prominent among the recent contributors to the native hymnody. He is the senior deacon of the mission church at Bahampore, superintendent of the Sunday-school, and a useful Christian worker.

In this collection the English metres have almost entirely disappeared, and a much larger variety of native metres have been introduced. On the other hand, however, in the new edition of Sunday-school hymns, there has been an increase of English metres.

Concerning the earlier hymn books prepared by the Missionary Union's missionaries among the Telugus we have little information. Mrs. Dr. Lyman Jewett writes: "When we commenced our mission work in 1849, we had few hymns and but little singing. R. Sashiah, a talented native singer, used to drill the few Christians connected with the mission and the pupils of my little boarding-school every Saturday morning. Not many of his hymns were accepted by us, he not being a decided Christian, if a Christian at all." Other hymns, composed by the missionaries or by native Christians, were added from time to time. The first Telugu Baptist hymn book was compiled by Mrs. Jewett and Mrs. Clough about the year 1866, or 1867. A revised edition, or more properly a new compilation, was made about ten years later.

In 1879, Mrs. Annie H. Downie, of Nellore, wife of Rev. David Downie, D.D., published a collection of "Christian Hymns, Selected and Reduced to Music from the Native Airs." This was the first collection of Telugu hymns with music ever published. It was a work of great labor, as Mrs. Downie in its preparation was obliged to catch the notes of these hymns from singers as best she could. But it was a much needed work, as hitherto no two congregations connected with the mission sang the same hymn in the same way.

A new Baptist Telugu hymn book was published in 1887. It is entitled "Telugu Hymns in Native and English Metres. For Public and Private Worship." Mrs. Downie was chairman of the committee that had this work in charge. In the preface she says:

"This collection of Christian hymns is the work of a committee appointed at the Jubilee of the American Baptist Telugu Mission held in Nellore, February, 1886. It contains many of the best hymns used in all previous collections published by our mission. It also has a number of choice hymns from the Delta Mission Collection, for which we are indebted to our brethren at Nursapur. It also contains a number of hymns from the excellent Dawson Collection, for which we thank Dr. Murdock of the Madras Tract Society.

"Beside these selected hymns, the collection will be found to contain a large number of new and original hymns. Some of the choicest of them are by Chondari Purushottam, of Cuttack, in the Orissa mission. Quite a number of original hymns by members of our own native churches are included in the collection, not so much for their special excellence, though they are by no means wanting in some degree of merit, but chiefly because of the special interest attaching to them in being our own, and also to encourage whatever native talent we have in this direction. The English metres are usually translations by our own and other missionaries."

The number of hymns in this collection is one hundred and eighty-seven, of these forty-four were written by Chondari Purushottam. He is a convert from some Sudra caste of Hindûs, and of Telugu birth. For a long time he was employed as a catechist in connection with the London Missionary Society, and is the author of many tracts commending Christianity to his countrymen. His "History of Salvation" is said to be a work of undying fame, admired even by pundits of classical learning. The diction is at once musical and elevated, and the work breathes a spirit of earnest devotion throughout. In recent years he has been connected with the Baptist mission at Cuttack, where, full of years, he is still (1887) serving his Lord as far as his strength permits. Dr. Lyman Jewett says of Purushottam: "I have heard him spoken of by our intelligent Telugu Christians, who knew him well, as a 'learned man.' I think he is now over seventy years of age and blind. Among those who are always found at the Sabbath services and week-day prayer meetings, he is one. He is full of Christian love. One of his hymns of which we never tire is on 'The Raising of Lazarus.'"

T. Yohan, connected with the American Baptist Telugu mission, is the author of thirty-four hymns in this new collection. Others connected with this mission, who have hymns in the collection, are as follows: B. Ambrose, five hymns; M. Ragavallo, five hymns; A. P. Veeraswamy, three hymns; Mrs. Jewett and Mrs. Clough, three hymns; J. Burder, two hymns; V. Appiah, two hymns; Mrs. Jewett. Mrs. W. W. Campbell, R. Sashiah, R. Lutchmi-Nursu, B. Kotiah and T. Benjamin, each one hymn.

BAPTIST HYMN WRITERS
AND THEIR HYMNS IN BURMA.

During the earliest years of the Burman mission, singing was not a part of native Christian worship. Dr. Judson could not sing, there were no hymns, and the native prejudice against the introduction of singing was strong. According to the native mind, singing was not only foreign to all proper ideas of worship, but was one of the things interdicted by religious law and custom. It was intimately associated with theatrical performances. However, after much opposition, as tradition runs, the missionaries determined to introduce singing into worship. Dr. Judson composed the first hymn, "Shway pyee koung-gin," and Dr. Wade became responsible for the music. Notwithstanding the efforts put forth by the missionaries, singing did not become popular, and after a considerable time, according to one report, was abandoned. At any rate, it did not come into general favor until the arrival of the Cutters and Hancocks. Mrs. Cutter and Mr. and Mrs. Hancock were fine singers, and under their direction and skill all prejudice disappeared, and music was established as a part of sacred worship.

In speaking of Burman and Karen hymnody, it must be borne in mind that the hymns in those languages, with a few exceptions, which will be noted in their place, are written according to western ideas of versification, and have nothing in common with the style of the indigenous poetry of the country. Indeed, the natives of Burma, uninfluenced by missionary ideas, would not regard the hymns as poetical.

It would not be possible to sing native poetry to western music.

Rev. E. A. Stevens, D.D., contributed eighty-nine hymns to the Burman hymn book. These are chiefly translations or adaptations of English hymns, but there are some which are original. Dr. Stevens was born at Sunbury, Liberty County, Georgia, January 23, 1814. Educated at Brown University and Newton Theological Institution, he sailed for Burma, October 28, 1837. He was a man of rare purity of spirit and unassuming piety, and was greatly beloved by his brethren. Dr. Judson committed to him the editing and publication of his Burman and English Dictionary. Much of his life was spent in literary work as editor of the Burman monthly religious newspaper, a translator of histories, a writer of commentaries, and the compiler of a concordance. At one time, his wife says, he spent every Sunday evening, after preaching, in the preparation of a hymn. His hymns have clearness of thought, ease of expression, and correctness of style. Dr. Stevens died in Rangoon, June 19, 1886.

Rev. E. O. Stevens, son of Dr. Stevens, has twenty-seven hymns in the Burman hymn book, and has published others since its compilation. He was born in Burma, December 17, 1838, and was educated at Brown University and Newton Theological Institution. He returned to Burma as a missionary in the autumn of 1864, and settled at Prome, where he has since remained. Speaking the Burmese as a vernacular, he uses it with facility in the translation of hymns.

Mrs. Caroline J. (Harrington) Simons has twenty-two hymns. She was born at Brookfield, Mass., October 28, 1811, and died at Maulmain, May 1, 1843, after eleven years of mission service. Her hymns are among the best in the Burman language.

Rev. James R. Haswell, son of Rev. J. M. Haswell, D.D., has nineteen hymns. He was born at Amherst, Burma, September 4, 1836. He graduated at

Madison University, and sailed for Burma as a missionary in 1859. He died of cholera, May 20, 1877. Burman was a mother tongue to him, and he used it with great eloquence in preaching. His hymns have much of the sonorous, stately movement which characterizes the religious language of the people.

Sarah Boardman Judson wrote fifteen hymns. Her Burman hymns have the easy grace and happy expression which characterize her English verse. Mrs. E. C. Judson, in her Life of Sarah B. Judson, in a note at the close, says:

"The following translation of one of Mrs. Judson's hymns may be admitted as a tolerable specimen of her labors in this department, though it has been found difficult to preserve the simplicity of the original, and the sentiments lose much of their force by being transformed to another language and a different scene. The first two stanzas, especially, convey a distinct and positive meaning to Burmese converts, which can never be appreciated by those who worship God beneath genial skies, with none to molest or make them afraid.

Divine Assistance Implored.

When, like torrents, swiftly rushing,
Foes arise in every place,
Mocking, persecuting, crushing,
Oh, defend us, God of Grace!

When the friends, that used to cherish,
Drive us from our homes so dear,
Parents send us forth to perish,
Then, O God of Love, be near!

When with subtle words beguiling,
Satan comes his arts to wield,
Like a serpent, twining, wiling,
God of Mercy, be our shield!

When with pale disease we languish,
Or, on beds of suffering laid,
Toss in restless, burning anguish,
God of Pity, lend thine aid!

When, our earthly vision failing,
Death's dark realm before us lies,
Far from scenes of woe and wailing,
Bear us, God of Paradise!"

Fourteen hymns were written by Rev. Lovell Ingalls, all of which are probably original. He was born at Worcester, N. Y., August 21, 1808. After completing his education at Hamilton Literary and Theological Institution, he sailed from Boston, September 20, 1835. His mission life was spent at Mergui, Akyab and Rangoon. He died at sea, between Calcutta and Rangoon, March 14, 1856. His hymns are simple and didactic.

Rev. J. M. Haswell, D.D., prepared thirteen hymns. He was born at Bennington, Vt., February 4, 1810. After he graduated from the Hamilton Literary and Theological Institution, he sailed for Burma, September 22, 1835, and spent the most of his life at Amherst and Maulmain. He became thoroughly acquainted with Peguan and Burman, translated the New Testament into Peguan and prepared many Peguan and Burman tracts. He died at Maulmain, September 13, 1876. The style of his hymns resembles that of his son.

Rev. Lyman Stilson is credited with ten hymns. He was born at Meredith, N. Y., in 1805; sailed for Burma, October 28, 1837; retired from the mission December 23, 1851, on account of ill health; and died March 23, 1886. The mathematical works which he published in Burman have been valuable in the education of native youth, and are in use at the present time. His useful missionary life was brought to an end by the permanent weakness and ill health which resulted from a brutal attack made upon him by Burman robbers who sought to obtain the funds in his hands as mission treasurer. His hymns are smooth in style.

Rev. N. Brown, D.D., one of the most scholarly and versatile missionaries ever connected with the American Baptist Missionary Union, was the writer of nine

hymns. He sailed for Burma, December 22, 1832. He passed several years at Maulmain, and it was at this time that his Burman hymns were written. One of them, a translation of "There is a happy land," has always been exceedingly popular.

Rev. Jonathan Wade, D.D., has seven hymns. He was born at Otsego, N. Y., December 10, 1798; educated at Hamilton Literary and Theological Institution; and sailed for Burma, June 22, 1825. On the opening of the first Burman war he and Rev. Mr. Hough were seized, imprisoned, and twice made ready for execution. They were saved by the British after their victorious assault on Rangoon. Dr. Wade spoke both Burman and Karen fluently. He rendered the Karens the invaluable service of reducing their language to writing. He also prepared a Karen dictionary, a scholarly Karen thesaurus, and other works in the Karen language. In Burman he is known by his dictionary of Buddhism and his excellent tracts. His life was a quiet one, and whatever came from his pen exhibits great painstaking, but his hymns are somewhat faulty in metre. He died in Rangoon in 1873.

Three hymns are from the pen of Rev. Adoniram Judson, D.D., the pioneer American Baptist Missionary to Burma. His hymns are original, and are the only ones in which a foreigner has attempted to embody Burman ideas of poetry. He spent much labor on his hymns, and especially on his first hymn, "Shway pyee koung-gin," etc., to accomplish this result. Consequently his hymns are among the best in the Burman hymn book.

Three hymns are by Miss Kate F. Evans, of Virginia, for nearly fourteen years a resident missionary at Thongzai. She has an excellent mastery of the Burman language, and has prepared some schoolbooks.

Two hymns apiece are ascribed to Rev. A. R. R. Crawley Rev. Thomas Allen and Benjamin Le Geois.

Mr. Crawley was born at Cape Breton, in 1831, and was educated at Acadia College and Newton Theological Institution. He sailed for Burma, December 12, 1853, and spent most of his mission life at Henzada. He died October 9, 1876.

Rev. Thomas Allen was born in Luzerne County, Pa., October 24, 1824. He sailed, September 18, 1852, and resigned in 1862. He is now District Secretary of the American Baptist Missionary Union for Ohio.

Benjamin Le Geois was a Eurasian of French extraction, who was mission school teacher at Amherst for many years. In the later years of his life the church was obliged to withdraw the hand of fellowship from him. He died a long time ago.

The following persons have prepared only one hymn. Mrs. Laura Crawley, wife of Rev. A. R. R. Crawley, was a faithful helper of her husband during his life time, but since his death has made her home in Nova Scotia.

Mrs. Rosa Adams Bailey was born in India, May 9, 1843, and died of cholera, at Zeegong, July 27, 1879. She was a remarkably energetic and popular missionary among the Burmans.

Rev. Cephas Bennett was born at Homer, N. Y., March 20, 1804; sailed for Burma, May, 1829; and died at Rangoon, November 16, 1885, after a remarkably long missionary life spent principally in charge of the mission press.

Mrs. Emily C. Judson, well known through her literary productions published before her marriage, has already been noticed with other American Baptist hymn writers.

Mrs. Harriet C. (Mason) Stevens was born November 24, 1841. Her father was Rev. Francis Mason, D.D.

A. W. Lonsdale, an Eurasian, is a young man employed as a teacher in one of the government normal schools.

Several natives have composed hymns which appear in the Burman hymn book, but none of them have any special merit. Some of these hymns are written in lines of seven syllables, in which one sees the influence of the Burman idea of poetical style.

Moung Shway Bwin leads off with twenty-three hymns. He was a Burmanized Shan who lived at Maulmain. Being a man of some literary reputation, he was employed by Rev. Mr. Stilson to whom the preparation of the second edition of the Burman hymn book had been committed, because it was supposed that he was familiar with Burman poetry. In many cases, Mr. Stilson gave the ideas of the hymns for Shway Bwin to put into form and then revised and edited his work. The hymns are somewhat mechanical. Shway Bwin was somewhat of a time-server and for a while went over to the Romanists. Subsequently he professed repentance and sought to be restored to the church, but he never regained the full confidence of his brethren. He died more than twenty years ago.

Moung Oung Min composed fourteen original hymns of considerable merit. He was a Peguan by race, and was born in 1803. His conversion was due to Mrs. Wade. Noticing a strange foreign lady talking in a zayat, he went to listen to her words, and subsequently accepted Christianity. He was a staid, faithful and true man. Although he was never brilliant, he was a man to be depended on. He was many years a preacher at Amherst, and was ordained pastor of the church in that place, April 21, 1870. He died June 14, 1878.

Four hymns are marked Inwa, i.e. Ava. These hymns have sometimes been attributed to a Burman Christian, but it appears that Rev. Mr. Simons brought these hymns from Ava when that station was abandoned after the usurpation of the throne by Tharrawaddy. One of the hymns Mr. Simons assigned to

Dr. Kincaid as author. The other three were the joint work of Kincaid, Stilson and their wives. The hymns are imperfect in metre and hard in style.

Moung Shway Moung was the author of two hymns. He was a Shan by race, but passed as a Burman. He visited America with Dr. Wade. Sometime after his return to Burma he fell into grievous sin and was excluded from the church, but after professing penitence for his transgression he was restored to church fellowship. He died about fifteen years ago.

Shway Doke, the composer of two hymns, was a Burman scholar of some repute. He and Ko En were the principal assistants of Dr. Judson in his translation of the Bible into Burman. He also helped Dr. Stevens in work upon the Burman Concordance. During the second Anglo-Burman war, he was employed by Commodore Lambert to put his official dispatches into elegant Burman. He became an ordained preacher, and dying, about 1863, left behind him the memory of a good and able man.

Two hymns were written by Moung Kyau, born in 1841, who went to America and received an education. Returning to Burma, he engaged in mission work for a time, in connection with Rev. J. R. Haswell of Maulmain. Subsequently he entered the service of government as a school teacher. He died of consumption at Henzada in 1883.

The only native female who has written any hymns is Mah Hnindan of Prome. Before coming in contact with Christianity she and her family became the disciples of a Paramat leader and rejected the worship of idols as futile. Her conversion was due to the second Mrs. Kincaid whom she met while that lady was giving tracts to a gathering of people and accompanying the gift with words of Christian truth. She was baptized by Dr. Kincaid in 1854. At one time she taught a mission school at Prome. For very many

years, she has been a Bible woman. She is a woman of about seventy years of age and has evinced considerable ability. She has always borne the reputation of a substantial Christian character.

Moung Shawloo, M.D., a native of Maulmain, has translated one hymn. He was educated in America at the same time as Moung Kyau and took a medical degree. On his return to Burma he was engaged in mission work for a while. Latterly he has given himself to the practice of medicine. He resides at Maulmain, and is about forty years old.

One hymn, of no merit, was composed by Rev. Thahdway. For a time he was employed as a preacher at Yandoon. Subsequently he was ordained as pastor of the Rangoon Burman Baptist church, but embracing views not held by the majority of the church, and persisting in preaching them, to the serious division of the church, he was excluded. He is now the leader of a small church which adheres to extreme premillenial doctrine and favors Plymouthism.

Moung Lugyee is the author of one hymn. His parents were originally from Amerapoora. He was baptized at Shwaydoung about 1873. He is a teacher in government lay schools, and at present is in the Bassein district.

Moses Taylor has translated several hymns, one of which appears in the Burman hymn book. He was a young Burman with a slight trace of foreign blood, the son of Ko Shway A., and was born April 16, 1853. He was an ordained pastor of the Maulmain Burman Baptist church. Very suddenly he was cut off by cholera, May 14, 1877.

A volume containing more than two hundred of Sankey's songs and solos, translated into Burman, has been published. A few of the translations are by missionaries already mentioned. The most of the hymns have been translated by Ah Sow (born July 12, 1863), and Ah Syoo (born May 21, 1861), two

brothers of Chinese extraction on their father's side. They are the sons of Avon, who has been a prominent member of the Maulmain Burman church for many years. These two young men have received a very good English education in the province, and are employed as teachers in the Maulmain Burman boys' school connected with the mission. Their translations are very creditable, but the peculiar metres of many of the hymns render the work of turning them into Burman very difficult. Ah Syoo is now the head teacher in the boys' school at Maulmain.

SGAU KAREN HYMN WRITERS.

Mrs. Calista Vinton is the largest contributor to the Sgau Karen hymn book. Of the four hundred and forty-two hymns which it contains, two hundred and sixteen are attributed to her. Although only thirty-four of these hymns are marked as translations, most of the remaining one hundred and eighty-two are adaptations of English hymns. Her father's name was Holman. She was born at Union, Conn., in 1809. After her marriage with Rev. Justus H. Vinton, she sailed with her husband from Boston, for Burma, July 3, 1834. Her death occurred in 1865. She was a woman of great energy of character, and indefatigable in her labors for the Karens. After her husband's death in 1858, she guided the large Rangoon Sgau Karen mission with great success.

Her numerous hymns are smooth and flowing in style, and she has the honor of bearing much the same relation to Karen hymnody as Watts does to English hymnody. She could not sing and her son says, that in the preparation of her hymns, she sometimes failed to appreciate and employ the proper quantity demanded by the metre of the verse in which she was writing. Her husband, however, had a delicately sensitive musical ear, which led him to detect immediately any error in rhythm. Defects of this

kind were corrected by her with great facility. She used to attribute much of her ease in versification to an exercise enforced upon her in her school days, by which she was made to turn a sentence into as many ways of expression as were possible and yet allow the retention of the idea, but she unquestionably had a large natural talent for hymn writing. Beside her hymns which appear in the hymn book, she was the author of many unpublished ones, which still exist in manuscript.

Her son, Rev. J. B. Vinton, D.D., contributed sixty hymns to the Sgau Karen hymn book, of which forty-eight are marked as translations. He was born in 1840, and after completing his education at Madison University, N. Y., joined the Rangoon Sgau Karen mission, which had received so much labor from his parents. The Sgau Karen was a vernacular to him, and he used it with perfect fluency and great skill. Dr. Vinton died at Rangoon, June 23, 1887.

Fifty-four hymns, of which forty-five are marked as translations, are from the pen of Rev. B. C. Thomas, who was a native of Massachusetts and educated at Brown University and Newton Theological Institution. He arrived at Tavoy, Burma, May, 1851, but the principal part of his devoted life was spent at Henzada whither he removed after the annexation of Pegu province. He was the founder of the prosperous Sgau Karen mission in that district. He died in New York City, June 10, 1868, four days after his arrival in his native land, and was buried at Newton Centre, Mass. He was a man of rare piety, and his pure, sweet and zealously consecrated life was a benediction to all who knew him. His style is easy and the rhythm generally pleasing to the ear.

Rev. D. A. W. Smith, D.D., son of Rev. S. F. Smith, D.D., of Newton Centre, Mass., inherits some of his father's poetic ability. He has furnished forty-one hymns, of which thirty-four are marked as translated.

He is the author of the original hymn sung at the dedication of the Ko Thah Byu Memorial Hall at Bassein. His birth took place at Waterville, Me., June 18, 1840. He was educated at Harvard University, and Newton Theological Institution. At one time he had charge of the Henzada Sgau Karen mission, but is now president of the Rangoon Karen Theological Seminary. Much valuable Christian Karen literature has come from his pen. He shares with Mr. Thomas and Dr. Vinton the honor of translating some of the most beautiful and precious hymns of the English language into Karen.

Nine hymns, of which three are marked as translations, are the work of Rev. E. B. Cross, D.D. He was born at Georgetown, N. Y., June 11, 1814, was educated at Hamilton Literary and Theological Institution, and sailed for Burma, October 30, 1844. His first station was at Tavoy, but in 1861, he removed to Toungoo, where he has made his home to the present time. He has been a voluminous writer in Karen on religious and mathematical subjects, and has published a Karen translation of a Bible dictionary, and some commentaries in that language. He has also given much time to the revision of the Karen New Testament.

Rev. Francis Mason, D.D., was the author of many hymns, only nine of which have been preserved in the Sgau Karen hymn book. He also compiled a volume of hymns in the Bghai Karen dialect which was used until recently in the Bghai churches. Several Burman hymns composed by him are found in the Burman hymn book. This versatile man was born in Yorkshire, but emigrating to America in his youth, he was educated at Newton Theological Institution. He sailed from Boston, May 24, 1830. His life was spent in Tavoy, until 1853, when he went to Toungoo, to open a mission for the Karens, upon the mountains of that district. He was the translator of the Karen Bible. He was an able linguist, and pub-

lished works in Burman and Pali as well as Karen. His "Burmah," lately edited and enlarged by Theobald, is still the standard work on the ethnology, geology, fauna, and flora of the country whose name it bears. He died at Rangoon March 3, 1874.

His hymns are written in the style of native Karen poetry, whose characteristics he was very successful in reproducing. Each line consists of seven syllables. The thought is expressed in couplets, resembling the parallelism of Hebrew poetry. In many cases the second line of the couplet differs from the first line only in a slight change of the closing words. It is impossible to sing these hymns to western tunes. They can be fitly used only with the plaintive, weird, strangely sweet, native Karen music. Hence at the last revision of the hymn book with Dr. Mason's consent, many of his hymns were replaced by those which could be sung to western tunes.

Four hymns are the work of Mrs. Miranda Vinton Harris, of which one is marked as a translation. She was the sister of Rev. J. H. Vinton, and the second wife of Rev. Norman Harris. Her birth took place at Wellington, Conn., April 10, 1819. After fifteen years service in Burma, she died at Shwaygyeen, September 9, 1856. Her life was heartily devoted to Christ, and her missionary service very effective. Her memory is still warmly cherished by the Karens. The poetic style of her hymns is beautiful. One hymn, based on the English translation of Psalm cxxxix "O Lord, thou hast searched," etc., is used with great frequency in divine worship.

Mrs. H. M. (Norris) Armstrong has furnished two hymns. After spending several years in the Karen mission, she married Rev. W. F. Armstrong of the Maritime Provinces, and entered the Telugu mission sustained by the Baptists of those provinces. She is now engaged with her husband in English and Telugu work at Maulmain, Burma.

Rev. W. F. Thomas, son of Rev. B. C. Thomas, Rev. A. Bunker, D.D., and Mrs. J. E. Harris have each furnished the translation of one English hymn. Rev. Mr. Thomas was educated at Brown University and Newton Theological Institution. He arrived in Burma in 1880, and took charge of the Henzada Sgau Karen mission which was founded by his father. He speaks Karen and Burman as vernaculars, and resembles his father in character, energy and consecrated service. Dr. Bunker was born in 1836, educated at Waterville College and Newton Theological Institution, and sailed for Burma in 1865. He has spent his time in arduous and successful service in the northern half of the Toungoo Karen mountains. Mrs. Harris' home now is in Hamilton, N. Y.

There are six native Karen hymn writers. Moung Loonee, who is about thirty-eight years old, was carefully educated under the care of the Vintons and speaks English fluently. He is a medal scholar in law, and is an advocate in Rangoon. No other Karen has ever undertaken the translation of English hymns with success. Twelve of his sixteen hymns are marked as translations. The metre and general character of these hymns are reproduced in Karen in an excellent manner.

Sau Quala is the author of nine hymns. His history is exceedingly interesting. He has been called the second Karen apostle. His conversion was due to the first sermon of Ko Thah Byu, the first Karen apostle. He was ordained in 1846, and in December, 1853, he went to Toungoo, where he ranged the mountains and preached the gospel. Eighteen hundred and sixty were baptized in one year and nine months, and twenty-eight churches were organized. After more than ten years' labor on the Karen mountains, he returned to Tavoy, where he spent the remainder of his life, which was at one time clouded by a fall into sin. He died in 1880, at a

goodly age. His hymns are original and are written in the pure, native Karen style which was adopted by Dr. Mason for his hymns.

Sau Eh Hpau wrote two hymns. According to Rev. Dr. Vinton, he was a Maulmain Karen preacher. A Karen of a similar name lived at Mergui at one time, and was the author of a number of hymns which the native Christians refused to sing after his apostasy.

Sau Pa La, the author of one hymn, was a preacher in the Maulmain district, and died about 1864. He was spiritually awakened several years before hearing of Christianity. It is said that on his first visit to Dr. Judson he remained all day as an inquirer, listening intently to the truth, and having earnestly professed his belief in it was baptized at the close of the day by the missionary. Sau Pa La wrote a long poem which was printed in a book by itself. It gives a history of the Gospel, and very many of the hymns in Dr. Mason's Karen hymn book were taken from this poem.

Sau Sa Theu, also called Chetthamg, was the author of a hymn. He visited America with Dr. Wade. On his return to Burma, he eventually became a government official of low rank and died in 1852. These three hymn writers adhered to the native Karen style of poetry.

Kah Cher the writer of one hymn is a native of Shwaygyeen. He was educated in America and since his return to Burma has been engaged in quiet and effective mission and school work at Shwaygyeen. He is about thirty-eight years old.

PGHO KAREN HYMNS.

Rev. D. L. Brayton is the principal writer and translator of hymns in the Pgho Karen hymn book. He was born in Vermont, educated at Brown University, and sailed for Burma, October 28, 1837. He has translated the Bible into Pgho Karen and has been

the author of most of the Christian literature in that language.

SHAN HYMNS.

Of the eighty-seven hymns in the Shan hymn book, seventy-nine have been prepared by Rev. J. N. Cushing, D.D. Of these four are original hymns. The others are translations or adaptations of English hymns. Dr. Cushing was born in Attleborough, Mass., May 4, 1840. He was graduated in 1862, at Brown University, and at Newton Theological Institution in 1865. Two years, 1866, and 1867, he spent a Newton as instructor in Hebrew. He then entered the service of the American Baptist Missionary Union, and was assigned to Burma. His principal work has been in connection with the Shan mission. He has translated the Scriptures into the Shan language, and in many ways done much to advance the work of the Missionary Union in Burma. In recognition of his scholarly worth Brown University, in 1881, conferred upon him the degree of doctor of divinity.

One hymn was translated by Rev. F. H. Eveleth. He was born in Durham, Me., March 21, 1843, was graduated at Colby University in 1870, and at Newton Theological Institution in 1873. He arrived in Burma, in the spring of 1874, and has performed a valuable service as a missionary of the Union.

Three hymns were prepared by Shway Wa, who is a native of the principality of Moné. For a number of years he was the chief scribe of the Saubwa of Theinnee. He is a man about thirty-five years old and is a good Shan scholar. He has been the principal native assistant of Dr. Cushing in the preparation of his translation of the Scriptures into Shan. Shway Wa was baptized in 1882, and has thus far led a consistent Christian life. During Dr. Cushing's absence in America, Shway Wa acted as chief Shan interpreter in connection with the English occupation

of Upper Burma. Recently, much against the wishes of English officials he has voluntarily resigned his position as interpreter, and a salary of one hundred rupees a month, to assist in the revision of the Shan Scriptures at a salary of thirty rupees a month.

Two hymns by Toonla are translations of Burman hymns. He was born at Toungoo after his parents had immigrated thither from Shanland. He was educated in the Shan mission school, and was baptized in 1871. He is about thirty years old, and has been a preacher, although not always a consistent Christian. He is now in the employ of the English government as an interpreter.

Saug Myat, who prepared a translation of two Burman hymns, was a native of Moné. He was a man of some natural ability, but before the close of his life fell into grievous sin. Professing penitence he died in 1835, at about the age of thirty-five years.

BAPTIST HYMN WRITERS
AND THEIR HYMNS IN ASSAM.

The Assamese are not a musical people, but our missionaries from the beginning of their labors among them have sought to cultivate in the converts a love for Christian song. The first Assamese hymn book, compiled by Dr. N. Brown, was printed in 1845. A revised and enlarged edition, containing one hundred and eighty-two hymns, was published in 1850. A third edition, containing two hundred and seventy-nine hymns, followed in 1860. The last edition, enlarged to three hundred and fifty-two hymns, and thirty-two Sunday-school hymns in a supplement, was published in 1873. Rev. Nathan Brown, D.D., whose early missionary life was spent in Assam, —he reached Assam in March, 1836, and remained there until 1855 —contributed to the Assamese hymn book eighty hymns, viz., thirty-two originals and forty-eight translations. Many of Dr. Brown's hymns are still great favorites with the Assamese, especially the two hymns which he gave to the Burmese,

Guide me, O thou great Jehovah,

and

The day is past and gone,

also the following,

"Come, Holy Spirit, heavenly Dove,"

"All hail the power of Jesus' name,"

"Arise, my soul, arise."

Dr. Brown's translation of

Now I lay me down to sleep,

is still in use by the Assamese children.

Rev. Miles Bronson, D.D., who reached Assam a little more than a year later than Dr. Brown, and settled at Gowahati, contributed to the Assamese hymn book two or three original hymns, and about eighteen translations, among them some of the more recent English hymns, as "Hold the fort," and "He leadeth me."

Rev. William Ward, who became a missionary to Assam in 1851, brought out the edition of 1860, and added scores of original and translated hymns. Among them are the following:

"In the cross of Christ I glory,"

"I'm not ashamed to own my Lord,"

"Come, thou fount of every blessing,"

"Nearer, my God, to thee,"

"Jesus, I my cross have taken,"

"When I can read my title clear,"

"Today, the Savior calls."

Among other contributors are the following: Rev. C. F. Tolman, Maria Bronson Cotes, Rev. A. H. Danforth and Oliver T. Cutter. Mr. Danforth translated

Jesus, lover of my soul,

and Mr. Cutter

There is a happy land.

Of the native hymn writers Nidhi Levi Farwell ranks first. He was the first Assamese convert, and was baptized by Dr. Bronson, June 13, 1841. He was for many years the chief assistant in the mission press work. He wrote one hundred and thirteen hymns, of which only six or seven were translations. His wife, Abby, wrote one hymn, and Mrs. Bronson's school girl, Sophia, also one hymn. Batiram Dass one of the early converts, and afterward a preacher, wrote twenty hymns.

Eight hymns in the collection were taken from the Bengali hymns of Carey and Marshman. Thirty-three were contributed by the preachers pundits, native Christians of Sibsagor, Nowgong and Gowahati.

A revision of the Assamese hymn book is already called for, and Rev. P. H. Moore of Nowgong has undertaken the work. It will contain about fifty new hymns in Assamese. These are mostly translations from English hymns contributed by Assamese Christians, Sardoka, Kandura, and others; also by some of the missionaries.

BAPTIST HYMN WRITERS

AND THER HYMNS IN CHINA.

UNDER date of February 8, 1888, Rev. S. B. Partridge, of Swatow, where he has been stationed since 1873, as a missionary of the American Baptist Missionary Union, sent me a package of hymn books in Chinese. The books were numbered one, two, three, four. In a letter which accompanied the package, Mr. Partridge wrote: "Fifteen years ago we were using No. 1, which had been in use some years. It was printed from wooden blocks. I cannot tell by whom the hymns were written, nor by whom the book was compiled. Dr. Ashmore collected a number of hymns from various sources, which in 1875, I arranged, and to which I added a few and had No. 2 printed. No. 3 is practically the same as No. 2, but was changed by Rev. W. K. McKibben to adapt it to the Hakka dialect. Miss Fielde had a part of the same book put in a simple style, to be used as a primer in teaching women. About three years ago, feeling the need of a larger collection of hymns, we concluded to adopt the hymn book which R. H. Graves, D.D., had prepared. In order that we might have a few hymns that our church members were familiar with, I compiled a supplement. Two or three hymns in the supplement were written by the teacher who is our assistant in the theological school. Many of the hymns in this supplement are translations, or adaptations, but I cannot tell you by whom the work was done. I think, however, that very little of such work has been done by Baptists, except what has been done by Dr. Graves, whose hymn book I consider a most valuable addition to Chinese church literature."

Dr. Graves, who is a missionary of the Southern Baptist board stationed in Canton, published in 1876, a hymn book in Chinese, entitled "Songs of Praise to the Lord." It contained about two hundred and eighty-six hymns, of which about twenty were original hymns by Dr. Graves, and between sixty and seventy were translations, by Dr. Graves, of familiar English hymns. The remaining hymns in the collection were selections from other Chinese hymn books, being mostly translations of hymns in the English and German languages, with some hymns composed by missionaries and Chinese converts. In its arrangement Dr. Graves' book followed the arrangement of the "Baptist Hymn and Tune Book," issued by the American Baptist Publication Society.

Dr. Graves was born May 29, 1833, in Baltimore, Md., was graduated at St. Mary's College, in his native city in 1851, and was baptized by Dr. Richard Fuller, of whose church he became a member, and under whom he studied for the ministry. He was ordained as a missionary to China in April, 1856, and reached Canton, in August of the same year. Here, and in the vicinity of the city, he has labored. For a number of years past, he has been pastor of the Chinese Baptist church in Canton. On account of the ill-health of his wife, Dr. Graves is at present in the United States.

In a note written since his return to this country, Dr. Graves says: "Dr. Hartwell informs me that a small collection of hymns, was published in the Shanghai colloquial dialect by Rev. A. B. Cabaniss of the Southern Baptist mission, also a larger one by Rev. T. P. Crawford of the same mission, and this, I am informed, has been enlarged by Rev. Dr. M. T. Yates. Our English Baptist brethren have a collection, I believe, in Mandarin colloquial."

Rev. J. R. Goddard, who has been a missionary of the American Baptist Missionary Union at Ningpo

since 1867, writes under date of January 23, 1888: "Here at Ningpo, and in the stations connected with the eastern China mission, we use a hymn book prepared about twenty-five years ago, and revised three or four times since, principally by members of the American Presbyterian mission. It contains translations and original hymns by members of all the missions here. The contributions from Baptist sources, however, are very few. Dr. Knowlton prepared three translations, one of the hymn beginning, 'O Lord, thy perfect word,' another, 'The morning light is breaking,' and the third, 'Today, the Savior calls.' S. P. Barchet, M.D., at present in connection with our mission, made a translation of the hymn, 'Jesus is our Shepherd.' These are all the Baptist contributions." A small Chinese hymn book was published in Bangkok in 1838. The first hymn in the collection was composed, it is believed, by Siang, a Chinese preacher at Bangkok. Several editions of this small book have been printed, the last in 1881, containing one hundred and thirty-five hymns and six forms of prayer, the first of which is the Lord's prayer.

Rev. Fung Chék, who is now pastor of the Chinese Baptist church in Portland, Oregon, has published a collection of hymns consisting of translations by himself of some of the hymns in "Gospel Hymns" and some familiar Sunday-school hymns, together with five or six hymns of his own. Fung Chék is a native of a village near Canton, where he was baptized in 1871. He spent several years in California, and was ordained in 1880, in Portland, Oregon.

The following is a literal translation of one of Dr. Graves' hymns, written to the tune of "Happy Land." It is entitled "The Baptism of Jesus."

Jesus left Galilee
And came to the river Jordan.
He did not think 100 li too far.
What was his object?

He said "I must be baptized,
And fulfil all righteousness.
Thus he showed his humility
And bowed beneath the wave.

When he was baptized he rose from the water;
The heavens were opened to him.
He saw the Spirit like a dove
Descending from heaven;
A voice came from heaven saying,
"This is the Son of my eternal love;
He always does what pleases me."
He saves men from woe.

We imitate the Lord Jesus,
And walk in his steps.
We should follow our Lord's example,
And not dare to disobey.
May God give us his Holy Spirit
To fill our hearts with joy and peace.
That we may always glorify God,
May he daily give us strength.

Perhaps the world may persecute,
Perhaps friends renounce us,
Day by day ridicule and obstruct us,
And despise our names;
But if God is pleased with us
Why need we fear the world's words.
Tho' our bodies may have to shed their blood
Our souls will be filled with peace.

The following is a translation of an original hymn by Rev. Fung Chék. It is entitled "The Uncertainty of Earthly Things:"

Earthly things are uncertain as the waves;
Now comes gladness, then comes sadness.
Do not say that joy is true joy;
And true grief is not unending grief.

Grief usually proceeds from joy.
In the midst of joy there is always a sting of grief.
All comes from our first parents breaking God's law;
After generations became the slaves of sin.

Thanks to God's helpful grace,
Who sent his Son to bear our crimes,
To deliver us from sin and to save us,
That our souls may dwell in bliss.

When our souls are in heaven at God's side,
Contrition and sighs will all be over;
Our joyful songs will never cease
Of praise to the Savior's bleeding love.

BAPTIST HYMN WRITERS
AND THEIR HYMNS IN JAPAN.

PROPERLY speaking Baptists in Japan have had three hymn books. The first, in Roman characters and kata kana, or square letters in parallel lines, was published about the year 1874. The second, in Roman characters and hira gana, the script or running hand (in separate books), was published in 1876. The third in hira gana (only the page captions, names of tunes, etc., being in the Roman characters) was published in part in 1884, or 1885, but was not completed until after the death of Dr. Nathan Brown in 1886. It makes a volume of three hundred and eighteen pages. In the preface Rev. Albert A. Bennett says:

"Should any honor be attached to the preparation of the present hymn book, it belongs to the late Dr. Nathan Brown. Years ago, when it was commonly said that 'the Japanese cannot sing,' he commenced work on hymns for them, and his rendering of the Lord's Prayer was probably the first Christian hymn in their language. The first hymn book that he published, was a very modest little volume, but it from time to time gave place to larger ones, and the present edition is supposed to be the largest collection of Japanese hymns yet published. On this, Dr. Brown labored till his palsied hand could no longer hold a pen." One day, while at work on his Japanese hymn book, Dr. Brown remarked, "I have got as far as the hymns on heaven." It was a fitting time for the aged saint to bring his labors to an end, and closing a long and useful life he passed over into the celestial country. For a sketch of his life see pages 319—322.

"In some cases," says Mr. Bennett in his reference to this hymn book, "an initial letter has been affixed to indicate the author's name, or the book from which the hymn was taken. Dr. Brown exerted himself to ascertain the names of composers and translators, but the information he obtained was comparatively meagre, and it is feared that some of that meagre information has been lost."

The hymns in this collection are very largely translations, or adaptations of well-known English hymns such as

"Rock of Ages cleft for me,"

"Jesus, lover of my soul,"

"Nearer, my God, to thee,"

"Blest be the tie that binds,"

"Sun of my soul, thou Savior dear,"

"There is a fountain filled with blood,"

"From Greenland's icy mountains."

The collection contains, also, quite a number of the familiar "Gospel Hymns."

Beside Dr. Brown, who is credited with fifteen hymns, the Baptist writers represented in this collection are Rev. W. J. White, English Baptist missionary, Miss Clara A. Sands, of the American Baptist Missionary Union, and the following natives: K. Nakagawa, K. Ikeda, Rev. T. Suzuki, Rev. S. Torigama, and Rev. T. Kawakatsu.

Mr. White, who has three hymns in the collection, was born April 19, 1848, at Brockhurst, a suburb of the ancient town of Gosport, in the south of England. In 1870, he went to Japan, and was engaged six years in educational work. In order to prepare himself for missionary work, he then returned to England and entered the Pastor's College connected with the Metropolitan Tabernacle in London. After a short course of preparatory study, Mr. White offered himself to

the committee of the Baptist Missionary Society, and was cordially accepted as a missionary October 8, 1877. September 6, 1878, he was designated for the work in Japan at a meeting held at Brockhurst, and on the 18th, of the same month he sailed for his field of labor. On his arrival in Japan, he entered upon his missionary career in Tokio, where he has since labored with many evidences of the divine blessing.

Miss Sands, represented in the collection by five hymns, was born in Southport, N. Y., July 27, 1844, and was educated in the Female College at Oxford, Ohio. In October, 1873, she was baptized at Salamanca. N. Y., and September 2, 1875, she was appointed a missionary of the American Baptist Missionary Union to Japan. She reached Yokohama the same year, and there she has since labored with great diligence and success.

K. Nakagawa, who has six hymns in the collection, was for a long time one of the teachers in the school connected with the mission at Yokohama, but was at length excluded from the church on account of his inconsistent walk. He has recently expressed a desire to return, and it is hoped that he may yet sing again the hymns of faith and hope which he wrote while a member of the mission.

K. Ikeda has three hymns in the collection. He is engaged in missionary work as a native preacher at Odawara, and is an earnest Christian worker.

Rev. T. Suzuki, who has nine hymns in the collection, is pastor of the native church at Kobe, and assists Mr. Rees in his mission work. He is an earnest, prayerful man, and, humanly speaking, was converted through hearing a sermon by the lamented Rev. J. Hope Arthur. Mr. Arthur could poorly speak the language and Mr. Suzuki could poorly understand what was said; but the Spirit was present to aid and to enlighten, and caused the listening Japanese to know the Word that became flesh.

Rev. S. Torigama, the author of two hymns in the collection, is the pastor of the church at Tokio, and assists Mr. Fisher in his work. He is a devoted Bible student, and a consecrated worker.

Rev. T. Kawakatsu, was the earliest of the Japanese ordained Baptist preachers, although the youngest of the three. He was Dr. Brown's assistant in the translation of the New Testament, and is now pastor of several of the native churches. He is an exceedingly useful member of the mission, and is greatly beloved by all the brethren. He has eight hymns in the collection.

The following is hymn No. 70 in Roman characters:

Yesu Kimi, ten yori kono yoni kudari,
Yudayano kuuino Beterehemunizo
Umareshi tokiwa, yadorase tamōno
Iyemo, nedokomo, nanimo nakariki.

Makotonaru kana, Yesu Kimi tomedo
Hitowo tomasantote madzu shiku naritezo
Umayano nakani umare tamaishiga
Madzushiki samawoba shinobi tamayeri.

Kano toki warera Yudayani oraba,
Warerano iyewo Kimini sasagento
Kakaru omoiwo nasu mono araba,
Kokorowo akete, Kimini sasageyo.

Imaya Yesu Kimi iyewo motomezu
Kokorono iyewo motome tamayeba
Kokorowo akete Kimini sasageyo,
Kimiwa yorokobi kokoroni yadoran.

BAPTIST HYMN WRITERS
AND THEIR HYMNS IN AFRICA.

THE missionaries connected with the English Baptist Mission in Congo-land have a hymn book, containing about twenty hymns, printed at the Edwin Wade Printing Press, Underhill Station, Congo River. Other hymns have been prepared, and are in use, but only these have been printed. Rev. J. H. Weeks, of San Salvador, writes: "We have nearly forty hymns, but we have printed only those which we have repeatedly tested and found correct. When a hymn is first translated, we use it at our stations for some time, alter it if it is needful until it is as near perfect as we can get it, and then we print it." Some of the hymns in this collection are originals, and some are translations of well-known English hymns. All have been prepared since 1880. The translations in the collection were made by Rev. T. J. Comber, Rev. W. H. Bentley, Rev. J. H. Weeks, Rev. H. Dixon, and two natives, Kavungu and Mantu. The original hymns were composed by Rev. T. J. Comber, Rev. W. H. Bentley, and Rev. J. H. Weeks. Among the translated hymns are

"What a friend we have in Jesus,"

"Around the throne of God in heaven,"

"Sowing in the morning, sowing seeds of kindness,"

REV. T. J. COMBER was one of the pioneers of the Congo mission, entering upon his work in 1878. Other members of his family have been engaged in mission service in Africa. His sister died at Cameroons. His brother, Dr. Comber, at Ngombe, Congo. Another brother is still connected with the Congo mission.

Rev. T. J. Comber died on the steamship Lulu Bohlen, June 27, 1887, off Loango, a French settlement several miles north of Banana, and was buried at Mayumba, two hundred miles north of the mouth of the Congo. Among his last words were these :

"Oh Christ, thou art the fountain,
The deep spring-well of love;
The springs of earth I 've tasted"—

His companion failed to catch what followed. Dangerously ill with remittent fever, Mr. Comber was placed on board the Lulu Bohlen, in hope that a sea voyage would restore him to health. But his work was done, and submissively he yielded to the Father's will. With gifts and graces that fitted him in a marked degree for successful missionary work, he performed a service, in laying the foundation of the Congo Mission, that will long be remembered in Africa as well as in his native land.

The hymn book in use in the mission on the Congo conducted by the American Baptist Missionary Union was printed in London in the early part of 1885, by some English friends of Rev. C. E. Ingham, one of the oldest Congo missionaries. It contains eighteen hymns. Of these, eight were by Henry Craven, six by C. H. Harvey, two by H. J. Petterson, one by N. Westlind and one by C. B. Banks. Most of these hymns are translations of familiar English hymns. Among them

"One there is above all others,"
Mosi O kala wingi mbote.

"Hark, the herald angels sing,"
Vina zimpovi yimbilanga.

"Sing them over again to me,"
Yimbila diaka mambu.

Henry Craven was one of the pioneer missionaries, and left London for the Congo in January, 1878. He

established a station at Palabala the same year. In 1883–4, assisted by J. B. Barfield, he prepared the first Ki-Kongo grammar. Having suffered much from sickness, he took a trip in 1884, to Kabenda on the coast, and north of Banana. There he died shortly after his arrival, and was buried in the little God's acre near the sea.

C. H. Harvey joined the mission in 1880, and has proved a most valuable member of this heroic company. He has labored at Matadi, Palabala, Banza Manteke and Lukungu, where he is now stationed. He possesses a superior knowledge of the Ki-Kongo language, into which in 1886, he translated the Gospel of Mark.

H. J. Petterson is a Swedish Baptist missionary, who has done valuable pioneer service on the Congo. He established the Equator Station. At present he is connected with the Swedish Baptist mission at Mukimbungu.

Nils Westlind, also a Swedish Baptist Missionary, has translated the Gospel of John into the Ki-Kongo language, and is the author of valuable notes on the Ki-Kongo. He, too, is now connected with the Swedish Baptist mission at Mukimbungu.

C. B. Banks accompanied Petterson to Equator Station from Stanley Pool, and is now at this important inland station.

Other hymns have been prepared since the hymn book now in use was published in London. Rev. Henry Richards, whose work at Banza Manteke is without a parellel in the history of African missions, has translated several hymns. Among others

"Abide with me, fast falls the eventide,"
Unkadila nsungi fuku yi.

"Jesus Christ is risen today,"
Jisus uful ukidi wan.

Mr. Richards went to the Congo in 1878. After traveling considerably, and aiding in building Lukungu, he finally established a station at Banza Manteke, where he has remained, and where he has witnessed almost pentecostal blessings. Here he buried his first wife, Mary Richards, November 13, 1881. He has translated the Gospel of Luke into Ki-Kongo. His hymns, with added hymns by Mr. Harvey, were printed at Palabala by Mr. Clark, Herbert Probert and the late Mr. White.

J. McKittrick has made one or two excellent translations. He has written one or two hymns, also, in the Kilolo language at the equator.

In 1886, J. B. Eddie composed several hymns in Kilolo at the Equator Station. Like Dr. Sims he has great linguistic powers. He has a good knowledge of Kiyousi, and speaks with facility the Ki-Kongo. At present he is preparing a dictionary of the Kilolo.

APPENDIX.

ENGLISH BAPTIST HYMN BOOKS AND THEIR COMPILERS.

Most of the Baptists in England, until about the year 1673, were opposed to congregational singing. Of the General Baptists this was true for a long time after this date. Rev. W. R. Stevenson, in an article in the General Baptist Magazine for January, 1887, says: "For one thing they were afraid of forms, forms of praise as well as forms of prayer. They also urged that the praises of God, in order to be accepted, must be sincere, but in a mixed congregation of believers and unbelievers, many would be sure to utter words of praise with their voices, whilst their hearts were not engaged, which would be hypocrisy. If under the prompting of a spirit of gratitude to God, a brother in their assemblies felt moved to sing by himself a psalm of thanksgiving, they could not gainsay, provided he confined himself to the words of Scripture, but more than this they could not admit."

About the year 1673, however, Benjamin Keach, pastor of a small particular Baptist church in London, whose meeting-house was at the corner of Goat Street, Horsley-down, Southwark, introduced the practice of singing a hymn at the Lord's Supper. A few years later, on days of thanksgiving, the singing of a hymn was made a part of the service. At length, about the year 1690, it was voted after some discussion to sing a hymn every Lord's Day. It was agreed, however, that the hymn should be sung at the close of the prayer after the sermon, so that those who were unwilling to join in this part of the service might "go freely forth." This arrangement was not altogether satisfactory to either party, and to convince his anti-singing members, and in reply to Isaac Marlowe, a member of the church, who had just printed a tract in opposition to singing, Benjamin Keach, in 1691, published a book, entitled "The Breach Repaired in God's Worship; or Singing of Psalms, Hymns, and Spiritual Songs proved to be a Holy Ordinance of Jesus Christ."

The same year he published a hymn book entitled "Spiritual Melody." It contained three hundred hymns of his own composition, which had been sung in "divers congregations" in earlier years, but were now brought together at the "earnest request and desire of several Christian friends." This was the first Baptist hymn book published in England But in Mr. Keach's church there were still those who were unwilling to admit that the "Singing of Psalms, Hymns, and Spiritual Songs" was "an ordinance of Jesus Christ"; and on this account they withdrew from the church in Horsley-down, and organized the Maze Pond church, February 9th, 1693, in the house of Luke Leader, in Tooley street, Southwark. There were six brethren and thirteen sisters who met to spend the day in fasting and praying, "and to settle themselves in a church state." After their withdrawal, Keach and his church passed a vote "that they who are for singing may sing as above said." In 1709, the Maze Pond brethren declined to unite with the brethren at Whitechapel, because of their "mixed communion and singing." At length, however, in 1735, Mr. Abraham West, who had been called to the pastorate of this songless body, made it a condition of his acceptance of the call, that a psalm or hymn should be sung at the beginning of public worship, and at the conclusion of the Lord's Supper. With this one psalm or hymn the service was enriched during the next nineteen years. In 1753, it was found that there were only two brethren and two sisters who were opposed to singing and they declared their willingness that the church should have liberty in this matter. Accordingly it was agreed that there should be singing after, as well as before the sermon, and on all other proper occasions.

In 1697, Joseph Stennett, pastor of a Sabbatarian Baptist church in London, published a collection of hymns entitled, "Hymns in Commemoration of the Sufferings of our Blessed Saviour, Jesus Christ, Composed for the Celebration of his Holy Supper." Dr. Hatfield (Poets of the Church p. 574) refers to the fact that Dr. Watts, in one of his hymns, borrowed several stanzas from a hymn in this volume by Stennett, and adds: "Watts, at this time, had published nothing; and doubtless, with his great propensity to verse making, made himself familiar with this humble volume from the very year of its publication. Stennett, therefore, was probably one of Watts' models, as well as his pioneer." A second edition of Stennett's Hymns appeared in 1705, and the number of hymns,

which in the first edition was thirty-seven, was now increased to fifty. In 1709, appeared the second edition of Mr. Stennett's "Version of 'Solomon's Song of Songs.'" In 1712, Mr. Stennett published twelve hymns on "Baptism."

In 1750, Rev. Benjamin Wallin, pastor of the Baptist church in Maze Pond, published a volume entitled "Evangelical Hymns and Songs in Two Parts." The hymns are one hundred in number. Five hymns in Denham's Selection are taken from this collection.

In 1768, John Needham, pastor of a Baptist church in Bristol, published "Hymns Devotional and Moral, on Various Subjects. Collected Chiefly from the Holy Scriptures, and Suited to the Christian State and Worship." The volume contained two hundred and sixty-three hymns, some of which are still in use.

In 1769, was published at Bristol, the first "Selection" of hymns prepared for use in Baptist churches in England. It was compiled by John Ash, LL.D., Baptist minister of Pershore, in Warwickshire, and Caleb Evans, D.D., pastor of Broadmead Chapel, Bristol, and president of the Baptist College in that city. It was entitled "A Collection of Hymns Adapted to Public Worship," and contained four hundred and twelve hymns. The authors of the hymns throughout are indicated by initial letters. The best English hymn writers up to that time are represented in this collection, among them Stennett, Beddome, Wesley, Watts, Steele, and Addison. Miss Steele's hymns, sixty-two in number, are marked T for Theodora.

The New Connexion of General Baptists was founded in 1770, partly of churches which seceded from the Old Connexion because of the spread of Socinianism in that body, and partly of churches in Yorkshire, Leicestershire, Derbyshire and Nottinghamshire, which had sprung up as the result of the Methodist revival, and had been led by their study of the Scriptures to adopt Baptist sentiments. Their leading minister was Dan Taylor, then resident in Yorkshire, and by him the first General Baptist hymn book was compiled and published in 1772. Its title is "Hymns and Spiritual Songs, mostly collected from various Authors; with a few that have not been published before. Halifax. Printed by E. Jacob, 1772." The preface is signed "The Compilers." Who assisted Mr. Taylor is not now known. In Dan Taylor's memoir the book is spoken of as his work. It contains two hundred and ninety-three hymns, with a few doxologies.

Rev. John Fawcett published, in 1782, his "Hymns Adapted to the

Circumstances of Public Worship and Private Devotion." The collection comprised one hundred and sixty-six hymns, which had been written at different stages of Dr. Fawcett's ministry.

In the following year, 1783, Rev. Richard Burnham, who during his London pastorate had written many hymns for his own congregation, published his "New Hymns on Divine Subjects," of which a third edition appeared in 1794, and a fourth "Hymns Particularly Designed for the Use of the Congregation Meeting together in Grafton Street, Soho," in 1796. This last edition contains three hundred and eighteen hymns. At the close is added the "Covenant of the Baptist church meeting together in Grafton Street, Soho."

A collection of hymns by Samuel Deacon appeared in 1785. A second edition, entitled "Barton Hymns. A New Composition of Hymns and Poems; Chiefly on Divine Subjects, Designed for the Amusement and Edification of Christians of all Denominations; more particularly those of the General Baptist Persuasion," was published in 1797. Mr. Deacon, who was a clock-maker in Barton, was also an ordained General Baptist minister, and pastor of the church in Barton.

The hymns of Rev. Samuel Medley were first printed as leaflets, commencing in 1786. In 1789, Mr. Medley published a small volume containing seventy-seven of his hymns, and in 1794, a larger volume followed. In 1800, the year after his death, a still larger volume, containing two hundred and twenty hymns, appeared with the title "Hymns — The Public Worship and Private Devotions of True Christians, Assisted in some Thoughts in Verse: Principally drawn from Select Passages of the Word of God."

In 1787, Dr. John Rippon, who succeeded Dr. Gill as pastor of the Particular Baptist church, Carter Lane, Tooley street, London, published his well-known "Selection of Hymns from the Best Authors; including a great Number of Originals. Intended to be an Appendix to Dr. Watts' Psalms and Hymns." Evidently there were those in Baptist churches, who were ardently attached to the hymns and Psalms of Dr. Watts, and did not wish to have them displaced. In his preface Dr. Rippon deems it needful to say: "This Selection was never intended, either directly or indirectly, to set aside Dr. Watts, in any Congregation upon Earth; on the contrary, it is hoped that he will be more used than ever. And that he may be so, his Hymns and Psalms keeping their former Place, a Number of Hymns has been introduced from his Lyric Poems, Sermons, and Miscel-

lanies, into this Volume, not only greater than has yet appeared in any Collection of Hymns for Public Worship; but I believe, exceeding what has been printed in all of them put together. These, I flatter myself, will be highly acceptable to the *real* friends of Dr. Watts." Dr. Rippon accordingly made no selection from Dr. Watts' Psalms and Hymns, but turned his attention to other collections, consulting "more than ninety printed volumes of Hymn-Books, Hymns, Psalms," etc, examining all the collections he could obtain in England and America. Referring to the Bristol collection of Ash and Evans he says: "I will not say all the honorable Things which my Mind dictates concerning it, but I will say, that it is by no Means inferior to any Collection of Hymns that I have seen; yet as Dr. Watts is but seldom used where the Bristol Collection is introduced, mine will not be likely to clash with it."

Nearly one fourth of the hymns in the Selection were original. Especially was the compiler indebted to Dr. S. Stennett, Rev. D. Turner, Rev. B. Beddome, and Rev. B. Francis, all eminent Baptists. But a place was also given to the hymn writers of other denominations. "It has not been my Enquiry," says Dr. Rippon "*whose* Hymns shall I choose, but *what* Hymns; and hence it will be seen, that Churchmen and Dissenters, Watts and Tate, Wesley and Toplady, England and America, sing Side by Side, and very often join in the same Triumph, using the same Words, and when Christ has been the Subject of the Song, we have been ready to say,

> Europe, and Asia shall resound,
> With Africa, his Fame;
> And thou America, in Songs
> Redeeming Love proclaim."

The Selection, as first published, contained five hundred and eighty-eight hymns. The tenth edition, issued in 1800, contained sixty additional hymns. When the Selection had been in use upward of half a century it was still further enlarged by the addition of nearly four hundred hymns. This "Comprehensive" edition was in use in Mr. Spurgeon's church in London, until his own "Hymn Book" was introduced in 1866.

In 1792, Rev. Charles Cole, for fifty-four years the pastor of the Baptist church at Whitechurch, in Hampshire, published "A Threefold Alphabet of New Hymns. I. On the Public Ministry of the Word; II. On Baptism; III. On the Lord's Supper; to which is added a Supplicatory Supplement." The preface is dated May 20, 1789, and the book was advertised in Rippon's Register, Vol. I, 1790.

Rev. Joseph Swain, who, in 1791, took charge of a church in East street, Walworth, near Surrey Gardens, London, published, in 1792, a volume containing one hundred and ninety-two hymns, under the title, "Walworth Hymns," to which was added "A Short Essay on Church Fellowship and Social Religion."

In 1791, the General Baptist Association passed a resolution recommending the preparation of another hymn book, and appointing a committee for that purpose. Of this committee Mr. John Deacon, minister of Friar Lane, Leicester, was an active member, and Dan Taylor, chairman. The book appeared in 1793. The title was "Hymns and Spiritual Songs," selected from various authors, London, printed for the editors and sold by D. Taylor, Union street, Bishopsgate. This book contained six hundred and thirty-two hymns. It cannot have met with general acceptance, for in 1800, Mr. John Deacon published another hymn book on his own responsibility entitled, "A New and Large Collection of Hymns and Psalms, selected from more than forty different authors," London, H. D. Symonds, Paternoster Row. This book has six hundred and fifty-one hymns. A second edition, enlarged, was published in 1804. The collection gradually won its way among the General Baptist churches, and in 1829, the proprietor submitted it to the revision of a committee appointed by the Association in order that, if possible, it might be made generally acceptable. As thus revised it was adopted by the Association of 1830, and so became the hymn book of the Connexion. The preface is signed by W. Pickering, J. Goadby and J. Jones, three prominent ministers of that day.

In 1801, Jonathan Franklin published his "Hymns and Spiritual Songs, Composed on various Texts of the Holy Scriptures, and on Different Divine Subjects For the Use of the Baptist church at Croyden, Surrey," of which Mr. Franklin was pastor. The collection contained two hundred and seven hymns. The third edition, 1823, contained two hundred and thirty hymns and one hundred and fifty added hymns "designed as a Supplement to Jonathan Franklin's Hymns."

In the preface to his "Hymns Doctrinal and Experimental," published in 1801, Rev. W. Augustus Clarke, minister of Bunhill-Row Chapel, London, says: "In the year 1788, by the desire of a great number of subjects of the grace of God, which was given them in Christ Jesus, I published a Book of Hymns, with spiritual remarks on each Hymn, which work, under the sweet operations of the Divine

Spirit, was made a blessing to many precious souls in England, Ireland and America; but the preceding work being out of print, a door is opened by my dear little church, who live and walk in the new commandment, for this composition. O that the Lord may accompany its spiritual contents to all his dear children, is the most arduous wish of your willing, but unworthy servant." The full title of the collection of 1801, is as follows: "Hymns Doctrinal and Experimental for the Free-Born Citizens of Zion, who know their election of God, and Glory in the Evangelical Truths comprised in the Gospel of a Finished Salvation. By W. Augustus Clarke, appointed to Minister to the Lazaretto, yet Smyrna Church of God, in Christ Jesus, Bunhill-Row Chapel." The collection contains two hundred and sixty-one hymns.

In 1809, John Stevens, pastor of Meard's Court Soho, published "A New Selection of Hymns, including also several Original Hymns never before offered to the Public." This and the second edition (1812) contained four hundred and sixty-five hymns. The third edition (1825) had an appendix of one hundred and two hymns, and the twelfth (1868) one of three hundred and sixty-five hymns. The edition of Stevens now in use was edited in 1881, by J. S. Anderson. Thus enlarged and improved, it contains nine hundred and seventy hymns. Of these thirty-four are by Stevens himself. This hymn book is now used by eleven chapels in London.

In 1813, John Bailey, "minister of the Gospel at Zoar Chapel, Great Alie Street, Goodman's Fields," London, published his "Sion's Melody; a Selection of upward of Six Hundred Hymns for Social and Public Worship, with some originals, never before published." This collection contained six hundred and thirty-two hymns and a few doxologies. The names of the authors of the hymns are not given.

In 1814, James Upton, pastor of the Baptist church in Church Street, Blackfriars (now Upton Chapel, Lambeth) published a "Collection of Hymns Designed as a Supplement to Dr. Watts' Psalms and Hymns." A third edition appeared in 1818.

In the same year (1814) William Gadsby published a Selection of Hymns which was enlarged in 1838, by the addition of a supplement. Hart's Hymns and a second supplement were added in 1846–7, making the whole number of hymns in the book eight hundred and eighty-two. It now contains eleven hundred and thirty-eight hymns and is used in twenty-six Baptist churches in London, beside many in the

Provinces. Mr. Gadsby also published a Selection of Hymns for Sunday-schools.

In 1818, Rev. James H. Evans, who had withdrawn from the Church of England, and in that year became pastor of the Baptist Chapel in John Street, Gray's Inn Road, London, published a hymn book containing one hundred and seventy-nine hymns, of which twelve were his own. The third edition, published in 1822, contained two hundred and eleven hymns. The "Psalms and Hymns" was still further enlarged in 1838, and contained four hundred and fifty-one hymns. The last edition appeared in 1843. In the same year, 1818, "A Selection of Hymns adapted for Divine Worship," compiled by Christopher Anderson, was published in Edinburgh.

In 1823, Rev. W. W. Horne, pastor of the Hephzibah Chapel, London, published his "Sion's Harmony of Praise, a Selection of Psalms, Hymns and Spiritual Songs, for Public, Social and Private Worship, from the Best Hymn Writers; with a Variety of Original Pieces." Of the seven hundred and fifty-two hymns in the collection, ninety-eight were by Mr. Horne. "Of my own compositions," he says in his preface, "I wish to say nothing more than that I am happy to class with those whom I have denominated choristers, enlivened and consoled with the blessed hope that I shall shortly join the everlasting song above, in strains unknown to mortals, ascribing unbounded and ceaseless glories to Father, Son, and Spirit, to whom be all praise for ever and ever." Mr. Horne's hymn book reached a third edition.

Mr. Horne's book was followed in 1824, by "A Selection of Hymns, including many Originals; for the Use of the Church and Congregation Meeting for Divine Worship in Meeting-House Walk, Snow's Fields, Borough. By George Francis, Minister of the Gospel," Of the four hundred and eight hymns in this collection sixteen are original. "The books that we have hitherto generally used," says the compiler, "have been Dr. Watts' Psalms and Hymns and Dr. Rippon's Selection; but it has very frequently occurred that many excellent Hymns have necessarily been introduced, either as applicable to the sermon, or by particular desire, at which time the Congregation are without Books; and when they have been found precious to the soul, great enquiry has been made to know from whence they have been taken." Hence this selection from the hymns of Berridge, Burnham, Hart, Kent, Medley, Newton, etc.

In 1828, appeared the "New Selection of Hymns." It was com-

piled by Drs. Steane, Murch, and Price. It is stated in the Baptist Magazine that Rev. W. Groser, who for a number of years was editor of the Baptist Magazine, was requested by the committee to act as editor. In 1838, appeared the seventeenth edition enlarged, entitled "A Selection of Hymns for the Use of Baptist Congregations." It is probable that Mr. Groser was the editor of this enlarged edition. In the preface the announcement is made: "The Trustees of the Hymn Book which was published ten years ago under the title 'A New Selection,' have had great reason to rejoice in the success which has attended the undertaking. More than sixty thousand copies have been sold." A supplement, entitled "Praise Waiteth," was issued in 1871.

A "Selection of Psalms and Hymns," by Rev. Baptist W. Noel, was published in 1832, while he was connected with the Church of England. A second edition appeared in 1838, the third in 1848, and an enlarged edition in 1853, with an "Appendix to be used at the Baptism of Believers."

In 1833, Rev. John Howard Hinton published his "Hymns by a Minister," a collection of one hundred and sixteen hymns. These and many other hymns were written by Mr. Hinton to accompany his sermons.

Rev. Edward Mote published in London, in 1836, his "Hymns of Praise, a New Selection of Gospel Hymns, Combining all the excellencies of our Spiritual Poets with many Originals. For the use of all Spritual Worshipers." There were six hundred and six hymns in this collection. A second edition appeared in 1843. The third edition (1853) contained nine hundred and twenty-two hymns.

"The Saint's Melody, containing more than eleven hundred hymns founded on Gospel Truth. With some Originals, by the late David Denham," was published in 1837. Mr. Denham, at that time, was pastor of the Baptist church in Margate, Kent. The collection contained eleven hundred and forty-five hymns.

In 1838, Rev. John Stenson, pastor of the church worshiping in Carmel Chapel, Westbourne street, London, published "The Baptists' Hymn Book, being a collection of upward of one thousand hymns, including a considerable number of originals." The original hymns, one hundred and seven in number, are by Mr. Stenson, and close the collection.

Meanwhile among the General Baptists a desire had been manifested for a new hymn book, embodying hymns of a more recent

date than those in use. Such a compilation was made by Rev. J. B. Pike and Rev. E. C. Pike, sons of Rev. J. G. Pike, of Derby, founder of the General Baptist Missionary Society. It was submitted to a committee, adopted by the Association, and published in 1851. The title given to it was "The New Hymn Book." It was published under the direction of the General Baptist Association.

In 1858, appeared "Psalms and Hymns for Public, Social and Private Worship, prepared for the use of the Baptist Denomination." The publisher of the selection was Mr. John Hodden. His son, Mr. John Hodden, jr., conceived the idea of a new hymn book, and he and his brother-in-law, Rev. T. Waterman, a Congregational minister, made a collection of hymns which they deemed suitable. This collection they transferred to Dr. S. G. Green, Dr. N. Haycroft, Rev. W. F. Burchell, Rev. J. T. Wigner, Mr. B. L. Green and Mr. George Rawson, who revised, enlarged and considerably altered the "Selection." It was then vested in trustees and published. Mr. Rawson was at that time a solicitor in Leeds, an accomplished literary man, a Congregationalist, and the author of a number of excellent hymns, some of which first appeared in this collection. Mr. Wigner and Mr. Burchell, for awhile, supervised the successive editions of the "Selection," but for a long time past Mr. Wigner alone has had the position of editor and secretary to the trustees. A new edition was issued in 1867, with the names of the authors of the hymns. A supplement, compiled by Mr. Wigner, was added in 1878, and a revised edition was published in 1887. When the supplement was added, the trustees could say this collection "has long been a favorite book amongst our people, as is evident from the fact that during that period [twenty years], more than one million copies have been sold; and further, that out of the profits arising from the sale of the book, a sum of more than ten thousand pounds has been given to the widows and orphans of deceased Baptist ministers." The latest edition contains twelve hundred and seventy-one hymns.

"Our Own Hymn Book," compiled by Mr. Spurgeon, was published in 1866. "Our congregation," says Mr. Spurgeon, in his preface, "has long used two hymn books, namely, the comprehensive edition of 'Dr. Rippon's Selection,' and 'Dr. Watts' Psalms and Hymns.' Despite the judgment of many to the contrary, we believe that the store of spiritual songs contained in these two volumes is not excelled, even if equalled, by any compositions extant; and we should most probably have been very well content with these books

had it not been for difficulties connected with the remarkable complex arrangement of their contents. To strangers it was no small task to discover the hymns selected for singing, for, in the first place, there were two books, which was in itself an evil; but the matter was made worse by the fact that these two volumes were each a puzzle to the uninstructed; Rippon with its parts innumerable, and Watts with first, second and third books." And so Mr. Spurgeon prepared this book, taking the hymns for the most part from the original works of the authors and as far as practicable just as they were written. By the aid of various writers, especially Watts, the English and Scotch versions, Mr. Lyte and Miss Auber, the Psalms, in whole or in part, are presented in forms suitable for congregational singing. In his work, Mr. Spurgeon had the assistance of the late Mr. D. Sedgwick, especially in the matter of authorship, dates and general correctness of the text; his large collection of hymn-books and his marvellous acquaintance with hymnology rendering him an invaluable helper. In this collection, as might be expected, the older English Baptist hymn writers are well represented. There are ten hymns by S. Stennett, nine by Dr. Fawcett, eleven by John Ryland, eighteen by Anne Steele and fifteen by Benjamin Beddome. The collection contains ten hundred and fifty-nine hymns.

"The New Hymn Book," published in 1851, under the direction of the General Baptist Association, in the flight of years at length became "old," and in 1876, a proposition for another book was submitted to the Association, and a committee consisting of Rev. W. R. Stevenson, M.A., Rev. T. Goadby, B.A., and Rev. J. C. Jones, M.A., was requested to prepare it. In the following year, the brethren reported that the first draft of their work was ready, and requested the appointment of seven other ministers to act as advisers. The whole ten went completely through the selection that had been made, adding to and rejecting, and at the commencement of the year 1879, the volume was published with the title, "The Baptist Hymnal," London, E. Marlborough & Co., 51 Old Bailey. Rev. W. R. Stevenson acted as editor. The title, "Baptist Hymnal," rather than "General Baptist" was chosen under the impression that there were churches in the larger sections of the Baptist body which would be glad to adopt the book, if there was nothing in the title to prevent. The impression has proved correct, the book being now used by a number of important churches, both in England and Scotland, unconnected with the General Baptists.

AMERICAN BAPTIST HYMN BOOKS AND THEIR COMPILERS.

[Biographical notes of compilers who were also hymn writers are here omitted, and will be found under hymn writers.]

THE HYMN BOOK which the Pilgrims brought to the new world, in 1620, was Ainsworth's version of the Book of Psalms. It was entitled "The Book of Psalmes; Englished both in Prose and Metre. With Annotations opening the words and sentences by conference with other Scriptures. By Henry Ainsworth." Ainsworth was an English Separatist, and for a while he was pastor of the English church in Amsterdam. His version of the Psalms was used at Plymouth until 1692. The church at Salem retained it until 1667, and the church in Ipswich about as long. But "The Bay Psalm Book," as it is generally known, published in 1640, superseded Ainsworth in most of the churches. It was the first book published in the colonies, and was entitled "The Psalms in Metre; Faithfully translated for the Use, Edification, and Comfort of the Saints in publick and private, especially in New England." Prominent divines of Massachusetts Bay, among whom were Rev. Thomas Weld and Rev. John Eliot of Roxbury, and Rev. Richard Mather, of Dorchester, had a part in the preparation of this version of the Psalms. A second edition was published in 1647. But there were already those who thought that even this version could be improved, and the work of revision and improvement was entrusted to President Dunster of Harvard College, who "was helped as to the Poetry" by Mr. Richard Lyon. This revised edition appeared in 1650, and passing through edition after edition it maintained its place in the churches of the colony for more than a century, and was extensively used in England and Scotland, where it was reprinted, and passed through many editions.

Before this version was published, and probably to prepare the way for it, Rev. John Cotton published a treatise entitled "Singing of Psalms a Gospel Ordinance," the design of which evidently was to meet the objection then made to a metrical version of the

Psalms, that by the word singing in the Scriptures nothing more is meant than thankfulness and joy in the heart. Mr. Cotton insisted that the "singing of Psalmes with a lively voyce is an holy duty of God's worship." He also maintained that "not only the Psalmes of David, but any other spiritual songs recorded in Scripture may lawfully be sung in Christian Churches," and that "any private Christian, who hath a gift to frame a Spiritual Song, may both frame it, and sing it privately, for his own private comfort," but not otherwise. Women, however, he thought should not take part in the service of song; only the men. If it is not "permitted to a woman to speake in church, 1 Cor. xiv. 34, how then shall they sing?" Mr. Cotton asks.

During the latter part of the seventeenth century, and early in the eighteenth, the cultivation of music in New England was almost wholly neglected, and it is said that at the time Mr. Cotton wrote his treatise only three or four tunes could be sung in the churches. Nor were these three or four tunes sung alike by different persons, but according to a contemporary record, "as every unskilful throat saw fit," "like five hundred different tunes roared out at the same time," and "so hideous and disorderly as is bad beyond expression." In 1720, Rev. Thomas Symmes, of Bradford, Mass., published a sermon on "The Reasonableness of Regular Singing," in the hope of reviving "the true and ancient mode of singing psalm tunes according to the pattern of our New England psalm books." Previous to 1721, no music had been published in the colonies except that appended to "The Bay Psalm Book." In 1721, the year following Mr. Symmes' sermon, Rev. Thomas Walter, of Roxbury, Mass., published a small work entitled, "The Grounds and Rules of Musick Explained; Or an Introduction to the Art of Singing by Note." A second edition was published in 1723, and it passed through many successive editions, until it was supplanted by the works of Bayley, Billings, and others. But this effort to introduce "a new way," as it was called, met with much opposition. Some insisted on singing in the "old way" still, and a disagreeable jargon was the result.

In 1758, appeared in Boston "The Psalms, Hymns and Spiritual Songs of the Old and New Testaments, faithfully translated into English Metre. Being the New England Psalm Book Revised and Improved." This was the work of Thomas Prince, who was pastor of the Old South Church, Boston, from 1717, until his death, October 22, 1758. His revision of "The Bay Psalm Book" was published only

a few months before his death. The preface bears date May 26, 1758. A second edition of this work appeared in 1773.

Dr. Watts' Psalms and Hymns were already coming into use in this country when Prince's revision first made its appearance. In 1741, Dr. Franklin published in Philadelphia an edition of Dr. Watts' "Hymns." An edition of Dr. Watts' "Psalms" appeared in Boston the same year. These Psalms or Hymns found their way into some of the scattered Baptist churches along the Atlantic seaboard. In the New England Baptist churches in all probability the singing was not unlike that in the churches of the "Standing Order"; but the influences that retained "The Bay Psalm Book" in use in the Puritan churches were not as forceful in Baptist churches. When Isaac Backus, in his diary, in an account of his ordination as pastor of the Baptist church in Middleborough, Mass., June 23, 1756, says, "We concluded with singing the first part of the 132 Psalm," the reference, I am inclined to think, was not to "The Bay Psalm Book," but to Dr. Watts' version.

The first American Baptist hymn book, entitled "Hymns and Spiritual Songs, Collected from the Works of Several Authors," was printed at Newport, R. I., in 1766, by Samuel Hall, and was sold by William Rogers and Clarke Brown. Only two copies of this book, so far as I can learn, are in existence at the present time. One is in the Library of Brown University, in the Harris Collection of American Poetry, and the other is in Newport, R. I., in a collection of local publications. The book opens with sixteen hymns for use in connection with the ordinance of Baptism. These are followed with seventy-four hymns on the Lord's Supper. The rest of the collection consists of "Hymns and Spiritual Songs," forty-eight in number. The compiler is unknown. The names of the authors of the hymns are not given, but one of the "hymns for baptism," number XIV, — "on the Six Principles of Christ's doctrine" — was evidently the work of a Rhode Island Baptist. Among the "Supper Hymns" are the familiar lines by Watts,

"Jesus invites his saints,"
"T' was on that dark and doleful night,"
"The promise of my Father's love,"
"How condescending and how kind,"
"Jesus is gone above the skies,"
"When I survey the wondrous cross,"
"Nature with open volume stands,"
"How sweet and awful is the place."

The next American Baptist hymn book was published in Philadelphia in 1784, by Enoch Story, jr. It was entitled "A Choice Collection of Hymns from Various Authors Adapted to Public Worship. Designed for the Edification of the Pious of all Denominations, but more particularly for the Use of the Baptist churches in Philadelphia."

This was followed by "Hymns on Different Spiritual Subjects, In two Parts. Part I, containing XXVI Hymns on various Subjects suitable for Christian Worship. By Benjamin Cleavland. Fourth Edition, Part II, containing XXXII Hymns. By Anna Beeman, of Warren, Connecticut. And XXIV Hymns by Amos Wells. To which is added a number of Hymns by different Authors. Particularly adapted to Baptist Worship. Norwich. Printed by John Trumbull, M.DCC.XCII." Hon. J. H. Trumbull, of Hartford, Conn., who has the only copy of this hymn book, of which I have heard, and who furnishes me with the above title, says the margin of the page where the date of publication appears is much worn, and that the date may be XCIII, instead of XCII. The words, "Fourth Edition," seem to refer to Mr. Cleavland's "Hymns," which, perhaps, were first printed by themselves, in Nova Scotia, whither Mr. Cleavland removed from Connecticut after the expulsion of the Acadians, and where he remained until his death, in 1811. He was the author of the beautiful hymn,

O could I find from day to day.

None of the hymns of Anna Beeman and Amos Wells are now in use, but a hymn on baptism, by the former, consisting of sixteen stanzas, "composed about the time she was baptized," commencing,

What think you, my friends, of the preaching of John,

is found in some of the collections in use in Baptist churches about the beginning of the present century.

In 1790, appeared the "Selection of Psalms and Hymns, Done under the appointment of the Philadelphian Association. By Samuel Jones, D.D., and Burgis Allison, A.M." The first reference to this book is in the minutes of the Philadelphia Association under date of April, 1788. The record is as follows: "Our brethren Samuel Jones, David Jones, and Burgis Allison are appointed a committee to prepare a collection of Psalms and Hymns for the use of the associated churches." Eight of the hymns in this selection are from the Newport Collection of 1766. Many were taken from Rippon's "Selec-

tion" of 1787. A second edition was published in 1801, and the third in 1807. The fourth edition (1818) contained forty-eight added hymns in an appendix. Rev. Samuel Jones, D.D., was born in Glamorganshire, Wales, January 14, 1735, and when two years of age he was brought to this country by his parents. He was educated at the College of Philadelphia, and in 1763, became pastor of the Lower Dublin Baptist church, a position which he held until his death February 7, 1814. He was probably the most influential Baptist minister in the Middle Colonies, and aided in the founding of Rhode Island College, now Brown University. Rev. Burgis Allison, D.D., was born in Bordentown, N. J., August 17, 1753, studied for the ministry under Rev. Samuel Jones, was ordained pastor of the church in Bordentown, and was one of the most accomplished and useful of the ministers of his time. He died February 20, 1827.

An American edition of Rippon's "Selection" was published at Elizabeth Town, N. J., in 1792. I have not seen a copy of this edition, but one was recently sold in London in a collection of old hymn books, in an advertisement of which this edition of Rippon's "Selection," with place and date, was expressly mentioned. Before my order reached London, the collection had been sold.

In 1793, "A Collection of Evangelical Hymns. By John Stanford, M.A.," was published in New York, "printed by Thomas and James Swords, No. 27, Williams Street." Dr. Stanford was born in Wandsworth, Surry, England, October 20, 1754. By study of the Scriptures he was led to unite with the Baptists. He was ordained in 1781, and having served as pastor a few years at Hammersmith, he came to this country in 1786, and opened a select school in New York. He believed he had a call to teach as a means of support, and to preach gratuitously. In the lecture room of his school he held religious services, the result of which was the organization of a church in 1795. In 1807, he began to preach in the New York Almshouse, and having been appointed chaplain of the City Hospital and Almshouse, he was at length made Chaplain of the State Prison, various asylums and other institutions, in connection with which he performed a service for his master which extended over twenty years, and was full of blessing to multitudes. In 1829, Union College conferred upon him the degree of doctor of divinity. He died January 14, 1834. Dr. Stanford's "Collection of Evangelical Hymns" was designed to assist the devotions of his own congregation. It contained two hundred hymns, including selections from Watts,

Steele, Beddome, Stennett, Medley, Needham, Fawcett, Robinson, Toplady, Doddridge, Hart and the best English hymn writers of his time.

The "Hymns" of Rev. Richard Burnham were published in London in 1783. An American edition printed by Thomas Hall, was published in Boston in 1796, under the auspices of Rev. John Asplund. Mr. Asplund was a native of Sweden, but in 1775, crossed over into England. For a while he served in the British navy; then deserting he came to this country and settled in North Carolina. Here he was converted and in 1782, he united with the Baptist church at Ballard's Bridge, Chowan County. Subsequently he removed to Southampton, Va., where he was ordained. For the purpose of gathering statistics concerning American Baptist churches he traveled extensively, and in 1791, he published his first "Baptist Register." A second followed in 1794. In 1807, he was drowned in attempting to cross Fishing Creek, Va.

In 1797, appeared "Divine Hymns, or Spiritual Songs: for the use of Religious Assemblies and Private Christians. Being a Collection by Joshua Smith, and others. Eighth Edition. With large additions and alterations. By William Northup, V.D.M., Norwich: Printed and Sold by John Sterry & Co., M.DCC.XCVII." So far as I am aware no copy of an earlier edition of this collection of hymns is in existence. The ninth edition was published at Norwich, in 1799, and the eleventh in 1803. Concerning Joshua Smith, I can only learn that he became a member of the Baptist church in Brentwood, N. H., June 17, 1792. In later editions, the names of the compilers are Joshua Smith and Samuel Sleeper. The latter, also, was a member of the Brentwood church. I have seen a copy of the eighth edition printed at Exeter, N. H., in 1801. In 1803, an edition of Smith and Sleeper's "Divine Hymns," with thirty-two additional hymns, was printed for Thomas Clark, Portland, Me. This was the first hymn book used by the First Baptist church, Portland, whose meeting-house was ready for use in July, 1803. In none of the editions I have seen are the names of the authors of the hymns given. The second hymn is entitled "Christ the apple tree," and commences

The Tree of life, my soul hath seen,
Laden with fruit, and always green.
The trees of nature, fruitless be,
Compar'd with Christ the appletree.

This beauty doth all things excel,
By faith I know, but ne'er can tell
The glory which I now can see
In Jesus Christ the appletree.

Rev. F. M. Bird, the well-known hymnologist, informs me that this hymn of seven stanzas first appeared in the London Spiritual Magazine, August, 1761, ascribed to "R. H." A few of the hymns in this collection are still in use.

"The Christian's Pocket Companion: Being a Collection of Hymns and Spiritual Songs for the use of Christians, a number never before published. Selected by John Courtney, sr.," was published in Richmond, Va., in 1805, printed by John Courtney, jr. Only an imperfect copy of this hymn book has come into my possession, and for this I am indebted to Rev. H. A. Tupper, D.D., of Richmond, Va. From the preface I learn that this first edition of Courtney's Hymns contained one hundred and eighty-one hymns, and "one hundred and seventy-eight pages of choice Spiritual Songs." A revised edition entitled, "A Selection of Hymns from Various Authors, Adapted to Public Worship and Social Meetings. By John Courtney. With an Appendix," was published in Richmond, in 1831. Mr. Courtney was born in 1744, in King and Queen Co., Va. Of his early history little is known. His conversion occurred at the time of the great revival under the preaching of John Waller, Lewis Craig, James Childs, John Shackleford, Robert Ware, Iverson Lewis, and others. Having been ordained, he was pastor, till 1788, of the Upper College church, now Rehoboth, in King William Co., and then for thirty-six years he was pastor of the First Baptist church in Richmond, Va. In addition to his pastoral labors, for a time at least, he "wrought with his own hands ministering to his necessities," and to the necessities of his family. "Faithfulness, affection, disinterestedness and zeal" says an old register of the church, "marked his whole career." He died in Richmond, December 18, 1824.

A collection of hymns, compiled by Rev. Archibald Maclae, [Maclay], was published in New York in 1806. It was entitled "A Selection of Hymns for Public Worship," and contained three hundred and fifty-eight hymns. In later editions the work was enlarged. Dr. Maclay was born in Killearn, Scotland, May 14, 1778. In 1802, he was preaching in a Congregational church at Kirkcaldy in Fifeshire. In 1804, he accepted an appointment as a missionary to the East Indies, but on account of governmental interference he was compelled to change his plans, and he made his way to New York, where he organized a Congregational church. He was at length led to embrace Baptist views, and having organized the Tabernacle church, he became pastor, and served the church until 1837. For

many years subsequently he was connected with the American and Foreign Bible Society and the Bible Union. He died May 2, 1860.

Another New York Baptist minister, Rev. William Parkinson, pastor of the First Baptist church, published, in 1809, "A Selection of Hymns and Spiritual Songs. In two Parts. Part I, containing the Hymns. Part II, containing the Songs. Designed (especially the former part) for the use of Congregations. As an Appendix to Dr. Watts' Psalms and Hymns." The collection contained four hundred and twenty hymns, a few doxologies, and one hundred and forty-nine spiritual songs, of which a few were written by Mr. Parkinson himself. In most congregations at that time, says Mr. Parkinson, Watts' Psalms and Hymns were in constant use. Rippon's "Selection," also, was greatly admired. But a new selection seemed desirable, especially to furnish "a greater variety and more correct edition of what are called Spiritual Songs."

In 1812, appeared "A New Selection of Hymns. Designed for the Use of Conference Meetings, Private Circles, and Congregations, as a Supplement to Dr. Watts' Psalms and Hymns. By William Collier, A.M., minister of the Gospel in Charlestown [Mass]." This collection contained four hundred and ninety-nine hymns. The names of the writers are not given, although the compiler seems to have used Rippon's "Selection" in the preparation of his work. Mr. Collier was born in Scituate, Mass., October 11, 1771. He was graduated in 1797, at Brown University, and received ordination in Boston, July 11, 1799. After pastorates in Newport, R. I., New York city, and Charlestown, Mass., he was appointed "minister at large" in Boston, and in this service, eminently useful, he spent the remainder of his days. He died suddenly, March 19, 1843.

The first edition of "The Cluster of Spiritual Songs, Divine Hymns and Social Poems: Being Chiefly a Collection. By Jesse Mercer," was published at Augusta, Ga., in pamphlet form. There were three editions before 1817. Subsequently, the "Cluster" was published in Philadelphia, the fifth edition, corrected and enlarged by an appendix, and containing six hundred and seventy-six hymns, in 1835. Mercer's "Cluster" has had a place in the service of song in some of the Southern Baptist churches, nearly, if not quite, to the present time.

A collection of hymns compiled by another well-known Baptist divine in Georgia, Rev. Hosea Holcombe, was published in 1815. Mr. Holcombe was a native of North Carolina, where he was born

about 1780. He entered the ministry, and served a while in upper South Carolina. Afterward he settled in Jefferson Co., Ala., and was prominent in laying the foundations of the Baptist cause in that State, making the whole State his field. For six years he was president of the Convention. He was interested in education, missions, and was ready for every good work. Of a number of centennial pamphlets, he was the author, and he also wrote a "History of the Alabama Baptists," which was published in 1840. He died in 1841.

"A Selection of Hymns, from the Best Authors, designed for the Use of the Baptist and Methodist Denomination of Christians. By Elders Paul Himes and Jonathan Wilson," was published at Greenfield, Mass., in 1817. It contained two hundred and seventeen hymns.

In most of the churches, however, Watts' Psalms and Hymns still held a place. Few wished to have them displaced. But a better arrangement was demanded. In 1819, appeared "An Arrangement of the Psalms, Hymns, and Spiritual Songs of the Rev. Isaac Watts, D.D., to which are added Indexes, very much enlarged and improved. To facilitate the use of the whole in finding Psalms or Hymns suited to particular subjects or occasions. By James Winchell, A.M., Pastor of the First Baptist church in Boston. Boston. Printed and sold by James Loring No. 2, Cornhill." To the Psalms and Hymns was added a "Selection of more than Three Hundred Hymns, from the most approved authors on a Great Variety of Subjects. Among which are all the Hymns of Dr. Watts, adapted to Public and Private Worship, not found in the editions now in use." In preparing this edition Mr. Winchell derived much assistance from the re-arrangement of Watts' Psalms and Hymns made by Dr. Rippon of London some years earlier. Winchell's Watts was welcomed with growing favor, and for many years it was in use in most of the Baptist churches in New England. Rev. James Manning Winchell was born at North East, Dutchess County, N. Y., September 8, 1791. He was a student in Union College three years, and then he spent a year at Brown University, graduating in 1812. For a year he supplied the pulpit of the Baptist church in Bristol, R. I. Then he was called to the pastorate of the First Baptist church in Boston, where he was installed March 30, 1814. Greatly beloved by his people and by a wide circle of friends, Mr. Winchell died of consumption February 22, 1820. In 1832, Winchell's Watts was enlarged

by the addition of two hundred hymns, increasing the number of hymns on missionary and other subjects.

About the same time that Winchell was preparing to publish his arrangement of Watts, Rev. Starke Dupuy, another highly esteemed young Baptist minister, who, in 1812, at Frankfort, Ky., established "The Kentucky Missionary and Theologian," the first Baptist periodical in the Mississippi Valley, published in western Tennessee his "Hymns and Spiritual Songs." Twice this hymn book was revised by Mr. Dupuy, and so popular did it become that many editions were printed and sold. Rev. J. M. Peck, then of Rockspring, Ill., had the editorial charge of a "revised, corrected and enlarged" edition of Dupuy's Hymns, which was published in 1843, by John P. Morton & Co., Louisville, Ky. In his preface, Mr. Peck says: "Elder Starke Dupuy was a worthy, pious and devoted minister of the Gospel in Kentucky and Tennessee for many years, — much respected by the Baptist denomination to which he belonged, and by Christians generally."

About the same time, also, Rev. S. M. Noel published his "Selection of Hymns, Psalms and Spiritual Songs." The second edition, "carefully revised and extensively improved by Silas M. Noel and Jeremiah Vardeman," was published at Frankfort, Ky., in 1821. The "Selection" was from the hymns of Watts, Cowper, Newton, Doddridge, Steele, Stennett, Swain, Beddome, and others. "In one particular, at least," say the compilers in their preface, "this collection differs from all that we have noticed. No attempt has been made to improve the work of these Poets. All interpolations and alterations have been carefully excluded." Rev. Silas M. Noel, D.D., was born in Richmond, Va., Aug. 13, 1783. He received a classical education and entered upon the profession of law at Frankfort, Ky. After a few years of successful practice, however, he was ordained and became pastor of the Big Spring Baptist church in Woodford Co. In 1813, he edited and published "The Gospel Herald" at Frankfort, Ky. About the year 1817, he was appointed judge of the circuit court. After several years upon the bench, he returned to the work of the ministry. He is said to have baptized more people than any other preacher in Kentucky. His last pastorate was at Lexington, where he died, May 5, 1839. Rev. Jeremiah Vardeman was born in ——, Kentucky, in 1775, and was ordained about the year 1801. He organized Baptist churches in Bardstown, Lexington, Ky., Nashville, Tenn., and later, with Spencer Black, in

Palmyra, Mo. In 1834, he presided at the first meeting held in Missouri with reference to general missionary work. It is said that he baptized more than eight thousand persons. He died May 8, 1842.

The first American edition of the "Psalms and Hymns of Dr. Watts, arranged by Dr. Rippon; with Dr. Rippon's Selection," was published in Philadelphia in 1820. In this Philadelphia edition of 1820, there was so much abbreviation in the table of first lines, that in many cases it was exceedingly difficult, and in some cases impossible, to distinguish the hymns. A second edition, with larger type and various improvements, especially a new table of first lines, appeared in 1827. This new edition was recommended by several Baptist pastors in Philadelphia to "all Baptist churches throughout the country," as "the best book of Psalms, Hymns and Spiritual Songs in use among Christians." In 1842, an edition "corrected and improved" by Rev. C. G. Sommers, pastor of the South Baptist Church in New York, and Rev. John Dagg, President of the Alabama Female Atheneum, was published by J. B. Lippincott & Co., Philadelphia.

In 1821, appeared "A Selection of Hymns for Conference and Prayer Meetings. By Thomas B. Ripley, pastor of the Baptist church in Portland" [Me.] It was printed in Portland by Th. Todd & Co. None of the hymns were selected from Watts, "for it was supposed that those who might procure this Selection would be familiarly acquainted with his hymns." For the same reason only a few were taken from the supplement to Winchell's arrangement of Watts. The collection comprised one hundred and fifteen hymns. A second edition, revised and enlarged, was published in Bangor, Me., in 1831.

The fifth edition of "The Pawtucket Collection of Conference Hymns," by David Benedict, A.M., Pastor of the Baptist church in Pawtucket, R. I., was published in 1822, by Miller and Hutchens, Providence. I have not been able to ascertain the date of the first edition. The seventh edition, somewhat enlarged was published in 1838, and the eighth edition in 1843. The fifth edition contains one hundred and fifteen hymns.

In 1825, Rev. Absalom Graves, published his "Hymns, Psalms and Spiritual Songs, including some never before in Print." Mr. Graves was born in Culpepper County, Va., November 28, 1768. Converted in his twentieth year, he united with the Baptist church at the Rapidan meeting house. In 1797, he crossed the Alleghanies

and settled in Boone County, Ky., uniting with the Bullittsburg Baptist church. In 1810, he was licensed to preach. In April, 1812, he was ordained, and with Chichester Matthews as an associate he entered upon the pastorate of the Bullittsburg church. Here his useful and successful labors were continued until nearly the close of 1825, when on account of failing health his ministry came to an end. He died August 17, 1836. One of his last efforts in the service of Christ was the arrangement of his selection of hymns. The collection comprised two hundred and seventy hymns and one hundred and eleven spiritual songs. Rev. J. A. Kirtley, D.D., who for more than thirty years has been pastor of the Baptist church at Bullittsburg, Ky., thinks that some of the hymns in this collection "never before in print" were written by Mr. Graves.

"The Young Christian's Companion. Being a Selection of Hymns Particularly Adapted to Private Devotion and Conference Meetings," compiled by Rev. G. F. Davis, pastor of the Baptist church in South Reading, Mass., was published in 1826. A second edition was published in 1827. Mr. Davis was born in Boston, Mass., March 17, 1797. While serving an apprenticeship in Worcester, he was converted and united with the Baptist church. He commenced to preach when seventeen years of age, and June 13, 1816, he was ordained. In 1818, he became pastor of the Baptist church in South Reading, where he remained until 1829, when he removed to Hartford, Conn. Here he was assistant to the pastor of the First Baptist church, and afterward pastor of the church. Wesleyan University, in 1835, conferred upon him the degree of doctor of divinity. He died, greatly lamented, Sept. 17, 1836.

The American edition of Dr. Rippon's "Selection," which was published in Philadelphia, in 1820, was appended to Rippon's arrangement of Watts' Psalms and Hymns. But there were those who preferred the "Selection" without the Psalms and Hymns, but with such added hymns, from other sources, as were now obtainable. Accordingly, in 1827, Woodward's revised and corrected edition of Rippon's "Selection," with the names of the tunes adapted to the hymns, and an appendix from the Olney Hymns, with additional hymns, original and selected, was published in Philadelphia, under the editorial supervision of Dr. William Staughton.

"The Dover Selection of Spiritual Songs, With an Appendix of Choice Hymns on Various Occasions; Compiled by the Recommendation of the Dover Association," by Rev. Andrew Broaddus, of

Caroline, Va., was published in 1828. In his preface the compiler says: "It is chiefly a selection of those compositions generally termed 'Spiritual Songs,' is principally intended for popular use and not as a standard book for the desk, or the leader of the hymn in public worship." A second edition, containing two hundred and four hymns, and sixty-seven in the supplement, appeared in 1829, an evidence of the popular favor with which the Selection was received.

In 1829, at Exeter, N. H., John C. Gerrish published "A Selection of Hymns; including a few Originals, Designed to aid the Friends of Zion in their Private and Social Worship. By Enoch W. Freeman. Pastor of the First Baptist Church in Lowell, Mass." "The work of revival which has been carried forward in this town for more than three years past," says the compiler, "and which is still progressing, seems to call for a greater number and a more extensive variety of hymns than are usually found in collections of this kind. . . Care has been taken to select those hymns which are best adapted to be sung in 'times of refreshing from the presence of the Lord.'" The number of hymns in the "Selection" was two hundred and eighty-six.

There was published, also in 1829, at Albany, N. Y., "A Selection of Favorite Hymns, with Historical Sketches of Church History, through every Century of the Christian Era. By J. A. Burke. Together with the Articles of Faith, Practice and Discipline of the First Baptist Church in Albany." The historical sketches and articles of faith were printed in 1828, and were bound up with the hymns in the following year. Mr. Burke was a deacon of the First Baptist church in Albany, and became one of the constituent members and a deacon of the Pearl street, now the Emmanuel church.

The first Baptist hymn book, so far as I am aware, in which there is any recognition of the Sunday-school, was printed in Boston in 1829. It was entitled, "Choice Hymns, for Social and Private Devotion and Lord's Day Schools. Selected by Jonathan Howe." Mr. Howe was a printer, and a member of the First Baptist church, Charlestown, Mass., of which at the time Rev. Henry Jackson was pastor. A committee of the church, of which Mr. Jackson was chairman, commended the selection.

In what year the first edition of "Dossey's Choice" was published, I have not been able to ascertain. The third edition appeared in 1830, and a fourth in 1833. The title in full is as follows: "The

Choice: in Two Parts. Part I, containing Psalms and Hymns. Part II, containing Spiritual Songs. Designed for Public and Private Worship. By William Dossey, Pastor of the Baptist Church on Society Hill, S. C. Philadelphia. Printed for the Compiler. By Martin and Boden." The third edition contained seven hundred and forty-six hymns, and the copyright was in the name of William T. Brantley. This book for many years had an extensive circulation in the south.

"A collection of Psalms, Hymns and Spiritual Songs. By Luke Barker, M.D.," was published in New York in 1831. The collection comprised four hundred and seven hymns. Dr. Barker was a highly respected member of the medical profession. He was, also, an ordained Baptist minister, and for a while was pastor of the Laurens Street Baptist church, in New York city. At one time he was associated with Rev. J. L. Thompson, a returned missionary, in the conduct of the Gospel Witness, a New York Baptist paper. He died, after a short illness, Dec. 13, 1849.

In 1832, Rev. B. M. Hill, pastor of the First Baptist church, in New Haven, Conn., published his "Hymns of Zion: Being a Selection of Hymns for Social Worship, compiled chiefly for the use of Baptist churches." Dr. Hill was born in Newport, R. I., April 5, 1793. In 1818, he was ordained as pastor of the Baptist church in Stafford, Conn., and served the church three years. In 1821, he was called to the pastorate of the First Baptist church in New Haven, Conn., where his ministry was greatly blessed. In 1830, he accepted the pastorate of the First Baptist church in Troy, N. Y. Ten years later he became corresponding secretary of the American Baptist Home Mission Society, a position which he filled with honor and usefulness twenty-two years. He died in New Haven, Conn., Jan. 15, 1881.

Also, in 1832, appeared the "Manual of Christian Psalmody: A Collection of Psalms and Hymns, for Public Worship. Boston: Perkins, Morris & Co." This was a Baptist edition of "Church Psalmody." Rev. Rufus Babcock, jr., then pastor of the First Baptist church in Salem, Mass., recognizing the superior merits of this new hymn book, compiled by Lowell Mason and David Greene, adapted it to the tenets of Baptist churches. Professors Chase and Ripley, of Newton Theological Institution, commended it "to the favorable regard of the public," adding, "we trust that the time is not far distant, when a book like this will exert its happy influence in all of our churches."

In 1834, Rev. Staunton S. Burdett, of Pleasant Hill, S. C., published "The Baptist Harmony, being a Selection of Choice Hymns and Spiritual Songs for Social Worship." "The number of precious revivals of religion," says Mr. Burdett, "and the great increase of members to our churches, and the constitution of many new churches, make a great demand for a suitable new Hymn Book. And at the present, when there is so much doing for the spread of the glorious gospel of the blessed Redeemer, by means of the various benevolent institutions of the day, it is of importance that we should have Hymns suitable for the different occasions." The collection contained five hundred and four hymns. A new edition was published in 1842.

H. Miller's "New Selection of Psalms, Hymns and Spiritual Songs, from the best Authors, Designed for the Use of Conference Meetings, Private Circles and Congregations," was published in Cincinnati in 1835. The "Selection" had an extensive sale, and the thirteenth edition was printed in 1842. It contained one thousand and twelve hymns. Mr. Miller was the grandfather of H. Thane Miller of Cincinnati. He came from England in early life, and soon after his marriage settled in Poughkeepsie, N. Y., where Henry Miller jr., (father of H. Thane Miller) and two daughters were born. Subsequently he removed to Cincinnati, O., where he engaged in business. Much of his time he gave to church work. He was passionately fond of music, especially church music. "To be useful to to all," he says in his preface, "is the highest aim of my ambition, but especially to the poor and distressed of the household of faith. I wish all who love Christ, did more sensibly enjoy the happiness that results from singing the praise of God."

In 1835, at Concord, N. H., Stevens and Young published "The Conference Manual, Containing a Selection of Devotional Hymns for Social, Religious Meetings." It was compiled by Rev. Ebenezer E. Cummings and Rev. Edmund Worth, and contained two hundred and ninety strictly devotional hymns. Dr. Cummings was born at Claremont, N. H., November 9, 1800. He was graduated at Waterville College, Waterville, Me., in 1828, and September 17, of that year he was ordained pastor of the Baptist church in Salisbury, N. H. In March, 1833, he removed to Concord, N. H., where he became pastor of the First Baptist church. In this position he remained until June, 1850. Subsequently he labored in Newark, N. J., Springfield, Mass., and Pittsfield, N. H. January 11, 1854, he

became pastor of the Pleasant street, Baptist church in Concord, N. H. His pastorate of this church continued fourteen years. He died in Concord, February 22, 1886. Mr. Worth was born in West Newbury, Mass., October 12, 1804. Graduating from the theological department of the Literary and Theological Institute at New Hampton, N. H., in 1830, he was ordained in October following at Hebron, N. H. In January, 1834, he became editor of the New Hampshire Baptist Register, published at Concord, and in that position he remained until 1845, when the Register was united with the Christian Reflector, Boston. For one year he conducted the New Hampshire department in the Reflector. In 1864, he commenced pastoral labor in Fisherville, N. H., now Penacook, where a Baptist church was organized. Here he remained until 1856, when he accepted a call to the pastorate of the Baptist church at Kennebunk Village, Me. Here he still prosecutes his ministry, full of years and widely esteemed, the oldest Baptist pastor, and the longest settled Baptist pastor, in Maine.

The first edition of "Select Hymns, Adapted to the Devotional Exercises of the Baptist Denomination. By James H. Linsley and Gustavus F. Davis," was published in Hartford, Conn., in 1836. Mr. Davis was the compiler of "The Young Christian's Companion" (1826) already noticed. Rev. James H. Linsley was born in North Branford, Conn., May 5, 1787. He was graduated at Yale College in 1817. After teaching a while he began to preach and was ordained an evangelist at Meriden, Conn., in 1831. He preached at Milford and Stratford, but his health failed in 1836, and he was laid aside from ministerial labors. He died December 29, 1843, greatly lamented by a wide circle of friends.

The same year, Isaac Truit, N. Carolina and Lucas & Deaver, Baltimore, published "Christian Melodies, or a Collection of Hymns, Adapted to the Devotions of the Closet, the Family and the Church. By Stephen P. Hill, Pastor of the First Baptist church, Baltimore." The aim of the compiler was to bring together in one volume what he regarded as the best hymns. The collection contained six hundred and fifty-four hymns, including twenty-four originals by the compiler.

Also, in 1836, appeared the first edition of "The Virginia Selection of Psalms, Hymns and Spiritual Songs; from the most Approved Authors, Adapted to the Various Occasions of Public Worship and Social Meetings. In three Parts, Selected and Arranged by Andrew

Broaddus," the compiler of the Dover Selection. In 1842, appeared a third edition, revised and enlarged by the addition of one hundred and eighty hymns, the first edition having been found defective "in regard to the number and variety of hymns for the common occasions of public service"; and he adds, "a few of them, particularly of those which are generally termed "Spiritual Songs," may not be capable of standing the test of a refined criticism. On this point let it suffice to say, that as the book is designed for popular as well as for pulpit use, some allowance must be made for popular liking—some sacrifice at the altar of devotional feeling."

From the press of J. Howe, Boston, appeared, in 1839, "Revival Hymns, Selected with Alterations. By John Butler." This little collection of one hundred and twenty-nine hymns was evidently compiled for the purpose of having, in a convenient form, hymns adapted to evangelistic uses. Rev. John Butler was born in Nottingham West, N. H., April 13, 1789. In 1810, he was ordained as pastor of the Baptist church in Hanover, Mass. After a pastorate of fourteen years, he removed to Waterville, Me., where he established a school for young ladies. He was subsequently pastor at East Winthrop and North Yarmouth. Oct. 15, 1835, he resigned his pastorate at North Yarmouth, and during the remainder of his life, he devoted himself to evangelistic work, especially among the feeble churches. He died at the home of his son, in Franklin, Ohio, July 1, 1856.

"Hymns for the Vestry and Fireside," compiled by Rev. S. S. Cutting, D.D., followed, in 1841. This collection was published in Boston by Gould, Kendall and Lincoln, and was designed "to meet a well known want of the churches—the want of a hymn book for vestry and family use, differing from a collection for church service, rather in the number than in the quality of the hymns; one preserving truth and fervor of sentiment, and at the same time excluding such hymns as are offensive to good taste; in a word, one composed of evangelical poetry, suitable to be sung, and adapted to the occasions of worship already named." Admirably, this collection of three hundred and eighty hymns was adapted to meet this want.

"The Baptist Hymn Book; Original and Selected. In two Parts. By W. C. Buck, Pastor of the East Baptist church, Louisville, Ky.," was published in Louisville, in 1842. The first part contained eight hundred and sixty-eight "Hymns," and the second part about two hundred "Songs." Within two years, about ten thousand copies of this hymn book were sold, chiefly in the states of the Mississippi

valley, and in 1844, a new "carefully revised and stereotyped edition," appeared "with a few choice hymns added to the second part," making the number two hundred and eleven. In this enlarged form, "The Baptist Hymn Book" long held a place in the Baptist churches of the Middle, Western and Southern States.

In 1843, J. B. Lippincott & Co., Philadelphia, published "Hymns for Social Meetings; Selected by A. D. Gillette." Dr. Gillette was at this time pastor of the Eleventh Baptist church in Philadelphia. He loved the social meetings of the church, and in this collection, containing two hundred and one hymns, were included, for the most part, well known favorites, especially adapted for use in prayer meetings.

In the same year, Gould, Kendall and Lincoln, Boston, published "The Psalmist; a new Collection of Hymns for the use of Baptist Churches. By Baron Stow and S. F. Smith." This collection was designed to take the place which Winchell's Watts and Watts and Rippon had long held in the New England and Middle States. The compilers aimed to make a selection that should "tend to the elevation of evangelical taste, the interest of worship, and the diffusion of a more fervent piety." The collection proved to be one of marked excellence. A committee of eminent Baptist ministers, residing in different parts of the country, recommended it to the churches in the hope of uniting the Baptists of the United States in its use. In the Baptist churches of the North, "The Psalmist" was received with great favor. In the South, however, the omission of hymns that had acquired great local popularity proved a hindrance to its circulation. To remedy this defect, an edition of "The Psalmist," with a supplement containing one hundred and six hymns, compiled by Richard Fuller and J. B. Jeter, "with special reference to the taste and wants of the South," was published about four years later. In 1848, "The Social Psalmist," designed for use in prayer and conference meetings, containing three hundred and fifty hymns, followed. When the Psalmist was published, Rev. S. F. Smith, D.D., was already recognized as one of the first of American hymn writers. Rev. Baron Stow, D.D., stood in the front rank in the Baptist ministry, in New England. He was born in Croydon, N. H., June 16, 1801, graduated at Columbian College, Washington, D. C., in 1825, and was ordained as pastor of the Baptist church in Portsmouth, N. H., Oct. 24, 1827. Nov. 15, 1832, he was installed as pastor of the Baldwin Place Baptist church, Boston. After sixteen years of service, he resigned, and soon

after accepted a call to the pastorate of the Rowe Street Baptist church, now the Clarendon Street Baptist church, Boston. Here he closed a ministry of marked power and influence, in 1867. He died Dec. 27, 1869, leaving a stainless record as a man and a Christian minister. Rev. Richard Fuller, D.D., was a prince among preachers. He was born at Beaufort, S. C., April 22, 1804. He was graduated at Harvard College, in 1824, and engaged in the profession of law. On recovering from a severe illness, he entered the Episcopal church. Subsequently, on account of a change of views, he united with the Baptists. In 1833, he was ordained as pastor of the Beaufort Baptist church. In 1847, he became pastor of the Seventh Baptist church, Baltimore, where, as hitherto, his ministry was eminently successful. He died Oct. 20, 1876, in the triumphs of faith, greatly lamented. Rev. J. B. Jeter, D.D., another distinguished southern Baptist minister was born in Bedford Co., Va., July 18, 1802. He was ordained in 1822, and in 1827, he became pastor of the Maratico Baptist church, in Lancaster Co., and of the Nicomico Baptist church in Northumberland County. In 1836, he accepted the pastorate of the First Baptist church, Richmond. Here he remained until 1849, when he became pastor of the Second Baptist church in St. Louis, Mo. In 1852, he returned to Richmond as pastor of the Grace Street Baptist church. He was the author of several memoirs and religious works, and in his later years he was senior editor of the Religious Herald. He died February 18, 1880. His ability and piety were widely recognized.

The well known evangelist, Rev. Jacob Knapp, published at Utica, N. Y., in 1845, "The Evangelical Harp," a collection of hymns adapted to evangelistic services. Elder Knapp, as he was generally designated, was born in Otsego, County, N. Y., December 7, 1799. He studied at Hamilton, and was ordained August 23, 1825. He was pastor of the Baptist church at Springfield, N. Y., five years, and at Watertown, N. Y., three years. He then entered upon the work of an evangelist, to which he devoted the remaining forty-two years of his public ministry, extending his labors over New York, New England and the Western States, including California. He died at Rockford, Ill., March 3, 1874.

In 1846, Rev. J. M. D. Cates published at Nashville, Tenn., a small hymn book entitled "The Companion. A New Collection of Hymns and Spiritual Songs, Adapted to Devotional Exercises." A revised and enlarged edition, containing two hundred and thirty-nine

hymns was published in 1848. Mr. Cates subsequently compiled "The Baptist Companion." The only copy I have seen is one that belonged to Mr. Cates himself, and as the title page is lacking I am unable to ascertain the date of its publication. From internal evidence I infer that it was published between 1850, and 1855. It contains four hundred and ten "hymns and spiritual songs."

"The Christian Melodist, a New Collection of Hymns for Social Religious Worship. By Joseph Banvard, pastor of the Harvard Street Baptist Church, Boston," was published in Boston by John Putnam in 1848. It was designed for use in social religious meetings, and was especially "adapted to seasons of refreshing from the presence of the Lord." Dr. Banvard was born in New York City May 9, 1810. He was graduated from Newton Theological Institution in 1835, and a few days later was ordained pastor of the Central Baptist church, Salem, Mass. His subsequent pastorates were at West Cambridge, Cannon street, New York, Pawtucket, R. I., Worcester, Mass., Paterson, N. J., Neponset, Mass., and Independence, Mo. He died at Neponset, Mass., September 28, 1887.

A hymn book for seamen, compiled by Dr. J. H. Hanaford, was published in Boston in 1848. In the following year Rev. Phineas Stowe, pastor of the Bethel Baptist church in Boston, brought out a second edition of this work, which he made his own. It was entitled "Ocean Melodies, and Seamen's Companion. A Collection of Hymns and music, for the use of Bethels, Chaplains of the Navy, and private Devotion of Mariners." The eighth edition was published in 1858.

"A New Collection of Hymns, Designed especially for Use in Conference and Prayer meetings and Family Worship. By John Dowling, D.D.," was published in New York by Edward H. Fletcher in 1849. "From most of the Conference hymn books which the editor has examined," wrote Dr. Dowling, "a large number of devotional pieces, cherished in the memory and the hearts of the fathers and mothers in our American Zion, have been excluded, probably because the poetry was not regarded as of a sufficiently high order of excellence." To restore these old favorites, such as, "Sweet land of rest, for thee I sigh," "The Lord into his garden comes," etc., Dr. Dowling compiled these conference hymns.

In the same year, 1849, appeared the first hymn book published by the American Baptist Publication Society. It was entitled "The Baptist Harp, A New Collection of Hymns for the Closet, the Family,

Social Worship and Revivals." The names of the compilers of the selection are not given, but it is understood that Rev. George B. Ide, D.D., and Rev. Edgar M. Levy, D.D., were prominent in the work. The Harp contained five hundred and eighty-three hymns. Dr. Levy was born in St. Mary's, Ga., November 23, 1822. He was educated at the University of Pennsylvania in Philadelphia, and having studied theology under Albert Barnes, D.D., was licensed to preach by the Chamber's Presbyterian church in 1843. In April, 1844, he was baptized by Rev. George B. Ide, D.D., the pastor of the First Baptist church in Philadelphia. In November following he was ordained pastor of the First Baptist church, West Philadelphia, and continued in this position fourteen years. He then accepted a call to the pastorate of the South Baptist church, Newark, N. J. In 1868, he resigned and returned to Philadelphia as pastor of the Berean Baptist church. Here he remained sixteen years. At the close of forty years of continuous pastoral labor he retired from the pastorate to enter upon evangelistic service. Up to this time he had baptized nearly eleven hundred candidates. His present residence is Philadelphia.

In 1850, at the request of various brethren and of the Board of the Southern Baptist Publication Society, Rev. Basil Manly, D.D., and Rev. Basil Manly, jr., compiled "The Baptist Psalmody; A Selection of Hymns for the Worship of God," the first edition of which was published at Charleston, S. C. It contained one thousand two hundred and ninety-five hymns, and at once was received with as much favor in the Baptist churches in the South, as the Psalmist earlier in the Baptist churches of the North. Dr. Basil Manly, sr., was born in Chatham County, N. C., January 25, 1798. He was graduated from the College of South Carolina in 1821, and was ordained in 1822. His first pastorate was at Edgefield Court House, S. C. In March, 1826, he became pastor of the First Baptist church in Charleston. Ten years later he accepted the presidency of the State University of Alabama, and for eighteen years he administered its affairs with honor to himself and credit to the State. In 1855, he returned to Charleston as pastor of the Wentworth street Baptist church. In 1859, he returned to Alabama to labor as a State evangelist. The closing years of his life were spent at Greenville, S. C., where he died December 21, 1868.

"Select Hymns for Public and Private Worship, compiled by a Committee of the Second Baptist church," Philadelphia, was pub-

lished about the year 1850. A second edition somewhat enlarged, and containing three hundred and two hymns, was published in 1862.

In 1851, at Louisville, Ky., Rev. Sidney Dyer published "The Southwestern Psalmist." Large editions of this hymn book were sold. A revised edition appeared in 1853, and "the seemingly sectional title" was changed to "Dyer's Psalmist, a Collection of Hymns and Sacred Songs for the Use of Baptist churches." The collection contained four hundred and sixty-seven hymns and nine doxologies.

"The Sacred Lute; a Collection of popular Hymns," compiled by Rev. E. T. Winkler, pastor of the First Baptist church in Charleston, S. C., and published by the Southern Baptist Publication Society, appeared in 1855. Dr. Winkler was at that time secretary of the Publication Society. The collection contained four hundred and sixteen hymns. A second edition, containing four hundred and seventy hymns, was published at Charleston in 1860.

May 1, 1857, the Pierrepont Street Baptist church, Brooklyn, N. Y., addressed a letter through its clerk to A. S. Barnes & Co., New York, publishers of "The Plymouth Collection of Hymns and Tunes," requesting them to publish an edition of this collection "adapted to the use of Baptist churches." The request was granted and Rev. John Stanford Holme, pastor of the Pierrepont Street church, prepared the new edition for publication. Original hymns were obtained from S. F. Smith, D.D., S. D. Phelps, D.D., Hon. Charles Thurber, Rev. Sidney Dyer, and others. About one hundred and fifty hymns and fifty tunes were added to the collection, making in all about one thousand and six hundred hymns and four hundred tunes. Dr. Holme was born in Holmesburg, now a part of Philadelphia, March 4, 1822. He pursued college preparatory studies at New Hampton, N. H., studied law a while in Philadelphia, then entered Madison University, where he was graduated in 1850. Having been ordained he was settled over the Baptist church in Watertown, N. Y. Four years later he accepted the pastorate of the Pierrepont Street Baptist church, Brooklyn, N. Y. Here he remained ten years. Subsequently he organized the Trinity Baptist church, New York, and later the Riverside Baptist church. He died August 26, 1884.

In 1857, "The Prayer Meeting Hymn Book" was published in Baltimore, Md., by J. F. Weishampel. It contained three hundred and twenty-four hymns, and was compiled by William Crane, a

prominent member of the Seventh Baptist church, Baltimore, who was born in Newark, N. J., May 6, 1790. From 1811, until 1834, he was engaged in business in Richmond, Va. He was one of the founders of the Second Baptist church, Richmond, of the Richmond African Baptist Missionary Society, of the Religious Herald, and of Richmond College. In Baltimore, as in Richmond, he had a share in every good work. For nearly fifty years he was a Sunday-school teacher. He died in Baltimore, September 28, 1866.

"The Sabbath Hymn Book," compiled by Dr. Lowell Mason and two well known Andover professors, Dr. Edwards A. Park and Dr. Austin Phelps, was published by Mason Brothers, New York, in 1858, and an edition with music, entitled "The Sabbath Hymn and Tune Book," followed early in 1859. Dr. Francis Wayland, while the work was passing through the press, was allowed full liberty to alter or amend it for the purpose of adapting it to the wants of his own denomination. A Baptist edition of the work was accordingly published simultaneously with the Congregational edition. In 1866, a new edition of "The Sabbath Hymn and Tune Book" appeared, entitled "The New Sabbath Hymn and Tune Book," containing many new tunes to meet the "present state of the popular taste." The collection, which was one of great excellence, contained one thousand three hundred and twenty-one hymns. Dr. Wayland was born in New York, March 11, 1796. He was graduated at Union College in 1813. After a medical course he received a license to practice, but in 1816, he united with the Baptist church in Troy, N. Y., and soon after entered Andover Theological Seminary. From 1817, to 1821, he was a tutor in Union College. He then accepted a call to the pastorate of the First Baptist church, Boston. In September, 1826, he was elected professor of mathematics and natural history in Union College, and in December president of Brown University. He accepted the latter position, and entered upon his duties in February, 1827. Here he achieved the highest success, and until his resignation in 1855, he held a conspicuous position among the college presidents of the land. Dr. Wayland died in Providence, R. I., September 26, 1865.

"Revival Gems: a Collection of Spirit-Stirring Hymns. Specially Adapted to Revivals. Compiled by Rev. Joseph Banvard," was published in 1858 by John P. Jewett & Co., Boston. It contained two hundred hymns, and was designed for use in revival seasons.

In the same year appeared "The Sacred Lyre: a New Collection

of Hymns and Tunes, for Social and Family Worship. By Rev. J. Aldrich, A.M., Boston, Andrew F. Graves." Mr. Aldrich was born in St. Johnsbury, Vt., September 2, 1799. He was graduated at Brown University in 1826, and after a year of study at Newton Theological Institution, he accepted the pastorate of the Baptist church at West Dedham, Mass. Subsequently he had pastorates at East Cambridge, Worcester and Newburyport, Mass., Philadelphia, Penn., Baltimore, Md., and Middleborough, Mass. In 1853, he was appointed an agent of the American Baptist Missionary Union for the collection of funds, and he continued in the service of the Union until his death, January 19, 1862.

Also in the same year a work of like character, with music, was published in Boston. It was entitled "The Vestry Harp. A Collection of Hymns and Tunes Adapted to Family Worship. Arranged and Published by Rev. N. M. Perkins." Mr. Perkins was the son of Rev. Aaron Perkins, D.D., and was born in Marlborough, N. Y., October 20, 1820. He was educated at Hamilton, where he was graduated in 1844. Having accepted a call to the pastorate of the Baptist church in Westfield, Mass., he was ordained in that place November 20, 1844. His subsequent pastorates were at Waterbury, Conn., Brookline, Mass., Middletown, N. Y., and Utica, N. Y. He died at Monroe, Conn., August 21, 1863. He was a man of fine taste, a devoted pastor, and a forcible preacher.

Also in 1858, appeared "The Southern Psalmist." Edited by J. R. Graves and J. M. Pendleton, and published at Nashville, Tenn., by the Southwestern Publishing Company. The hymns selected, one thousand and twenty in number, were such as abound in evangelical truth. Dr. Graves was born in Chester, Vt., April 10, 1820. He was converted when fifteen years of age, and united with the Baptist church in North Springfield, Vt. Six years later, on account of impaired health, he went to Kentucky, where for awhile he was engaged in teaching. By request of the church with which he united he was called to ordination. In 1845, he removed to Nashville, Tenn., where he opened an academy. He also took charge of the Second Baptist church. In 1846, he became editor of the Tennessee Baptist. In 1848, he originated the Southwestern Publishing Company, and subsequently the Southern Baptist Sunday School Union. After the war Dr. Graves took up his residence in Memphis, where he has continued the publication of the Tennessee Baptist, and also engaged in book writing and publishing. Throughout his

career he has devoted much time to evangelistic labor. Dr. Pendleton was born in Spottsylvania County, Va., November 20, 1811. When he was a year old his parents returned to Kentucky. At seventeen years of age he was converted, and at twenty he was licensed to preach. In 1833, he entered the Christian County Seminary, where he studied three years, preaching on alternate Sundays for the Hopkinsville and Bethel churches. In 1837, he became pastor of the Baptist church in Bowling Green, Ky., where he remained until 1857, when he was elected professor of theology in Union University, Murfreesborough, Tenn. This position he filled until the civil war. He was pastor at Hamilton, Ohio, from 1862, to 1865. Then he accepted the pastorate of the Baptist church in Upland, Penn. In this position, highly useful and honored, Dr. Pendleton remained until October, 1883, when he resigned in order to spend the evening of his days with his children.

In 1859, Mr. H. D. Phinney, of Oswego, N. Y., published his "Melodies of Zion: a New Collection of Hymns and Tunes for Prayer, Conference, Revival, Union and Social Meetings and Family Worship." "It was designed," says the compiler, "to meet a want of the churches which an experience of twenty-three years in one church, as its servant in leading the Songs of Zion, has taught us their need."

In 1860, Rev. James Inglis published at Detroit (Putnam, Smith & Co.) "Spiritual Songs in the House of our Pilgrimage." It contained three hundred and eighty-three hymns, in two parts. "Part I. Hymns for the Assemblies of the Saints. Part II. Hymns of Private Worship, Devout Meditation and Mutual Comfort and Exhortation." Some of the hymns are by Mr. Inglis himself, but as the names of authors are withheld throughout, they cannot now be ascertained. The collection is dedicated to the Tabernacle Baptist church, Detroit.

The only new Baptist hymn book that appeared during the war was "The Devotional Hymn and Tune Book for Social and Public Worship," which appeared in 1864. It was published by the American Baptist Publication Society, Philadelphia. The music was arranged and adapted by William B. Bradbury. The compilers, whose names are not given, aimed to group together the choicest hymns and tunes, embracing the old familiar songs of Zion, and those of more recent origin. An edition without music was also published.

In 1867, appeared "The Sacred Harp: a New Collection of Hymns

and Spiritual Songs. Adapted to Devotional Exercises. By J. M. D. Cates." Mr. Cates was the compiler of "The Companion" and "The Baptist Companion," earlier collections. This added collection, containing six hundred and eighteen hymns, had an extensive circulation in Tennessee, and is still in use.

In the same year, Rev. Edwin Burnham, well known as an evangelist, published "Revival Hymns, Original and Selected." It was a small collection — eighty-three hymns — and was designed for use in the compilers' evangelistic meetings.

In 1869, a Baptist edition of "Songs of the Sanctuary," prepared by Rev. T. S. Griffiths, was published by A. S. Barnes & Co., New York. This hymn book, compiled by Rev. C. S. Robinson, D.D., was one of great excellence, and having been made available for use in Baptist churches it had a wide circulation. It contained one thousand three hundred forty-two hymns. Rev. T. S. Griffiths was born in Philadelphia, Pa., March 13, 1821. Having prepared for college at Burlington, N. J., and New Hampton, N. H., he entered Madison University, from which he was graduated in 1843. He was ordained at Red Bank, N. J., in 1844, and has had pastorates at Red Bank, Milwaukee, Wis., Dubuque and Keokuk, Iowa., Trenton, Holmdel and Cherryville, N. J.

In 1870, appeared "Revival Songs. A New Collection of Hymns and Spiritual Songs for Closet and Family Worship, Prayer, Conference, Revival and Protracted Meetings. By Rev. Emerson Andrews, Evangelist." In this collection, published by James H. Earle, Boston, the compiler aimed to bring together the best of the old and new revival hymns. Mr. Andrews was born in Marshfield, Mass., November 24, 1806. Entering the sophomore class, Union College, he was graduated in 1834. In the spring of 1836, he was ordained, and after preaching a while at West Troy, N. Y., he became pastor of the Baptist church in Rome, N. Y. Here he remained several years, and then devoted himself to evangelistic work. Twice he visited Palestine and those places in Europe that are of deep interest to every believer in Christ. He died in Newberne, N. C., February 12, 1884.

In the same year, Biglow & Main, New York, published "Songs of Devotion. A Collection of Psalms, Hymns and Spiritual Songs, with music. By W. H. Doane." In this collection much attention was paid to the music, and in the hymns the attempt was made to meet the wants of every department of Christian labor. The work has had a large circulation.

On account of the success of such books as "The Plymouth Collection" and "Songs of the Sanctuary," the publishers of "The Psalmist" now recognized the necessity of meeting the demand of the churches for a hymn book with music. No Baptist hymn book in this country had been so extensively used as "The Psalmist," and at first it was thought that this excellent work might be adapted to this new want. But the editors selected by the publishers, Rev. S. L. Caldwell, D.D., of Providence, R. I., and Rev. A. J. Gordon, D.D., Dr. Stow's successor in Boston, at length came to the conclusion that it was desirable to make a new collection. The result of their labors was "The Service of Song for Baptist Churches," containing one thousand and sixty-nine hymns, and published by Gould & Lincoln in 1871. It secured speedy recognition as a collection of great merit, and has since been in use in a large number of Baptist churches. The plates were subsequently purchased by Sheldon & Co., New York, who added a supplement containing Gospel hymns. In 1876, a centennial edition of the "Service of Song," containing a less number of hymns than the earlier editions, and in reality a distinct work, was published. Rev. S. L. Caldwell, D.D., was born in Newburyport, Mass., November 13, 1820. After graduating at Waterville College, now Colby University, in 1839, he taught three years, and then entered the Theological Institution at Newton Centre, Mass., where he was graduated in 1845. Having received a call to the pastorate of the First Baptist church of Bangor, Me., he was ordained in August, 1846. His pastorate of this church continued until 1858, when he became pastor of the First Baptist church in Providence, R. I. Here he remained until 1873, when he was elected professor of ecclesiastical history in Newton Theological Institution. In 1878, he accepted the presidency of Vassar College, at Poughkeepsie, N. Y. From this position he retired in 1885, and he has since made his home in Providence, R. I., devoting himself to literary labors.

In the same year, 1871, the American Baptist Publication Society published "The Baptist Hymn and Tune Book for Public Worship," containing nine hundred and ninety-nine hymns. It was compiled by Rev. Henry G. Weston, D.D., and the music was arranged by John M. Evans. Dr. Weston was born in Lynn, Mass., September 11, 1820. He was graduated at Brown University in 1840, and studied two years at Newton Theological Institution. In May, 1843, he was ordained at Frankfort, Ky., and for three years he served as a

missionary in Illinois. In 1846, he accepted the pastorate of the Baptist church in Peoria, and remained with this church thirteen years. He then became pastor of the Oliver Street Baptist church, New York City. In 1868, he resigned in order to accept the presidency of Crozer Theological Seminary, which he still retains. The degree of doctor of divinity he received from Rochester University in 1859.

In 1872, A. S. Barnes & Co., N. Y., published "The Baptist Praise Book: prepared by Richard Fuller, E. M. Levy, S. D. Phelps, H. C. Fish, Thomas Armitage, E. T. Winkler, W. W. Everts, Geo. C. Lorimer, and Basil Manly." It contained thirteen hundred and eleven hymns. A chapel edition also was published, containing five hundred and fifty hymns and tunes. "When its preparation was commenced," it is stated in the preface of the larger work, "no hymn and tune book for sanctuary use was available, or in prospect, except issued by some other branch of the Christian family, and sought to be *adapted* to Baptist churches; a circumstance for the existence of which at least no good reason could be assigned." Rev. E. M. Levy, D.D., of Philadelphia, was the principal compiler of this work, the other persons mentioned on the title page aiding by way of suggestion, etc.

"The Vestry Hymn and Tune Book," edited by Rev. A. J. Gordon, was published also in 1872, by Henry A. Young & Co., Boston. It contained five hundred and fifty-nine hymns, and was admirably adapted for use in social meetings.

In 1873, Rev. J. R. Graves, D.D., published at Memphis, Tenn., "The New Baptist Psalmist for Churches and Sunday Schools." Particular attention was paid to the doctrinal sentiments of the hymns. "In this collection," says the compiler, "there will be found no hymns that teach the doctrine of baptismal remission or ritual efficacy, no praises to be sung to dead relatives or friends, nor are children taught to pray to the angels, or to desire to be angels."

In 1878, appeared "The Calvary Selection of Spiritual Songs. With Music for the Church and the Choir," published by Scribner & Co., New York. "Spiritual Songs," compiled by Rev. Charles S. Robinson, D.D., had been received with favor as a work of superior excellence, and Rev. R. S. MacArthur, D.D., pastor of the Calvary Baptist church, New York, prepared this edition for use in Baptist churches. The collection contained one thousand and eighty-six hymns, including a few chants. The copyright of the book, after a

short time, was transferred by Scribner & Co. to the Century Company. Dr. MacArthur was born at Dalesville, Argenteuil County, Province of Quebec, Canada, August 31, 1841. He was graduated from the University of Rochester, N. Y., in 1867, and from the Rochester Theological Seminary in 1870. In June, 1870, he accepted a call to the pastorate of the Calvary Baptist church in New York City, which under his leadership removed, in 1883, from Twenty-third street to Fifty-seventh street, and erected a new house of worship at an expense of about five hundred thousand dollars. Since 1885, he has been one of the editors of the Baptist Quarterly Review. He is also the weekly correspondent of the Chicago Standard, and one of the editorial board of the Christian Inquirer.

An added hymn book, compiled by Rev. Robert Lowry, D.D., and W. Howard Doane, Musical Doctor, was published by the American Baptist Publication Society in 1879. It was entitled "Gospel Hymn and Tune Book: A Choice Collection of Hymns and Music, Old and New. For use in Prayer Meetings and Family and Church Service," and was designed to take the place of "The Devotional Hymn and Tune Book," issued in 1864. The standard hymns in this work were mostly from "The Baptist Hymn and Tune Book," selected by a committee of the Publication Board, and submitted to the editors for adaptation to music. To these were added some of the most recent popular gospel hymns.

Another collection, entitled "Baptist Songs, with Music: Selected and arranged by A. B. Cates," was published in 1879, by A. C. Caperton & Co., Louisville, Ky. It contained two hundred and thirty-eight hymns. The aim of the compiler was to embody in a small compass, and at a moderate expense, the best and most popular old hymns. To render assistance in starting the tunes the first line of each hymn was set to music. A. B. Cates, now of Newman, Ga., is a son of Rev. J. M. D. Cates, the compiler of "The Companion," "The Baptist Companion," and "The Baptist Harp."

In 1880, A. C. Armstrong & Son, New York, published "Songs for the Lord's House." The hymns were selected by Rev. C. D'W. Bridgman, D.D., pastor of the Madison Avenue Baptist church in New York. The music was arranged chiefly by Mr. Henry Camp, choir leader of Plymouth church, Brooklyn. The collection contained five hundred and fifty-seven hymns, twenty-five doxologies, and twenty-five pages of chants. The selection was an admirable one, and it is to be regretted that the book is now out of print. Dr.

Bridgman was born in Saugerties, N. Y., January 1, 1835. His first pastorate was at Morristown, N. J. Thence he was called to the pastorate of the Baptist church at Jamaica Plain, Mass. In 1862, he accepted a call to the Emmanuel Baptist church, Albany, N. Y. Here he remained fifteen years and four months in the enjoyment of a ministry of enlargement and prosperity. In February, 1878, Dr. Bridgman yielded to the earnest entreaties of the Madison Avenue Baptist church, New York, and his pastoral labors have been with this people from that time.

"The Baptist Hymn and Tune Book" contained an admirable selection of hymns, but the music was unattractive. The American Baptist Publication Society accordingly decided to undertake the preparation of a new hymn and tune book. The committee to whom the work of compilation was entrusted consisted of Rev. A. J. Rowland, D.D., Rev. P. S. Henson, D.D., and Rev. L. P. Horuberger, who were assisted by various clergymen in different parts of the country; while the musical part of the work was assigned to W. H. Doane, Musical Doctor, and Rev. E. H. Johnson, D.D. This new book, entitled "The Baptist Hymnal, for Use in the Church and Home," was published in 1883, and has since had a very large circulation, extending to all parts of the country. Dr. Henson was born in Fluvanna County, Va., December 7, 1831. He graduated at Richmond College in 1848. For awhile he was engaged in teaching, and then entered upon the practice of law. In 1855, his thoughts were directed to the work of the Christian ministry, and he was ordained in February, 1856. His first pastorate was with the Fluvanna church. In 1860, he became pastor of the Broad Street Baptist church, Philadelphia. In 1867, he went out from this church with others, and organized the Memorial Baptist church. With this church he remained as pastor until 1882. He then accepted a call to the pastorate of the First Baptist church in Chicago, Ill., where, as earlier, his ministry has been greatly blessed. Rev. L. P. Hornberger was born in Philadelphia, Penn., October 25, 1841. He was graduated at Madison University in 1865, and August 20, of that year he entered upon the pastorate of the Spring Garden Baptist church, Philadelphia. With this church he remained nearly seven years. He was then induced to undertake the establishment of a new church in the northwestern part of the city, and the Gethsemane church was organized. His ministry here, as at the Spring Garden church, was greatly blessed, and his early death, March 27, 1884, was deeply lamented.

In 1887, James H. Earle, Boston, published "Sought Out Songs Compiled by Rev. A. B. Earle, D.D., Assisted by Nearly Forty Song and Music Writers, who have Contributed to the Volume. Words and Music. For Social and Home Religious Song, Churches, Revivals, Y. M. C. A. Meetings, Out Door Services, etc." For many years Dr. Earle has been successfully engaged in evangelistic work. He resides in Newton, Mass.

In the autumn of 1888, the Baptist Book and Tract Society of the Maritime Provinces published "The Canadian Baptist Hymnal." The directors of the Society invited the following brethren to assist in the work, viz., Prof. T. H. Rand, D.C.L., Prof. E. M. Keirstead, M.A., Rev. T. A. Higgins, D.D., Rev. George Armstrong, D.D., Rev. G. E. Day, D.D., and Stephen Selden, Esq. The whole work has been under the direct supervision of A. P. Shand, Esq., Prof. E. M. Keirstead, M.A., and Rev. J. W. Manning, B.A., and the result is a book that is admirably adapted for the use of the Canadian Baptist churches.

Notwithstanding the publication of many different books in this country since 1766, there are for church use only three books at the present time that have a very wide circulation, viz.: "The Service of Song," "The Calvary Selection," and "The Baptist Hymnal." These works are worthy of the popularity they have secured, and have proved very efficient helpers in enriching "the service of song in the house of the Lord." Other works will follow. Rev. George C. Lorimer, D.D., of Chicago, and Rev. Henry M. Sanders, of New York, have in preparation for use in Baptist churches an edition of the "Carmina Sanctorum," published by A. S. Barnes & Co., of New York. Rev. D. C. Eddy, D.D., of Brooklyn, N. Y., also has nearly ready for publication a book entitled "The Memorial Hymnal." It is hardly to be expected that any one book will meet the wants of all the Baptist churches in this country, as the wants of these churches are not the same. Perhaps just now, in our American Baptist churches, a good hymn book for social and evangelistic services is the greatest need, and it is understood that the American Baptist Publication Society will soon publish such a work.

GERMAN BAPTIST HYMN BOOKS AND THEIR COMPILERS.

The earliest of the German Baptist hymn books it is thought was compiled by Prof. A. Rauschenbusch (German Department Rochester Theological Seminary), and was published in Philadelphia by the American Baptist Publication Society in 1854. It was entitled "Die Pilgerharfe," and contained four hundred and sixty-five hymns. About the same time Rev. Julius Köbner, a prominent German Baptist, compiled "Die Glaubensstimme," containing six hundred and forty-seven hymns. The latter collection came into general use not only among the Baptists of Germany, but also at length of this country, superseding "Die Pilgerharfe." Later attempts were made to secure a new compilation, adapted for the use of the German Baptist churches both in this country and in Germany. Mr. Köbner submitted such a compilation, but it seems not to have met with favor. About one-third of the hymns in the collection were by Köbner himself. At the General Conference of German Baptists in the United States, held in 1883, a hymn book committee was appointed, consisting of J. C. Haselhuhn, H. M. Schäffer, J. S. Gubelmann, H. L. Dietz, and L. H. Donner. The result of their labors was "Die Glaubensharfe," which was published by the German Baptist Publishing Society in Cleveland, Ohio, in December, 1885. It contains seven hundred and seventy-seven hymns. Although Prof. Rauschenbusch declined to serve on this committee, he gave much time to the revision of the work, and was present at the final sessions of the compilers.

The two older books contained many of the old German "Choräle," hymns by Baptist writers, also many of the hymns of the Brüdergemeinde, and the German Pietists, prominent among them Zinzendorf and Tersteegen. The German Baptists were largely recruited from the Pietists, and their Christian life was akin to theirs, so that these hymns, with their contemplative character, their introspection, their reference to personal religious experience, satisfied for a while the needs of the German Baptists.

The demand for a new hymn book was the result very largely of influences from without. In Germany the labors of evangelists like Pearsall Smith, Somerville, etc., the organization of Y. M. C. Associations, the circulation of Spurgeon's sermons, the introduction of "Gospel Hymns," aided in this movement. There was a call for hymns adapted to these new methods of Christian work and new lines of Christian thought. In this country the same influences were at work. A comparison of "Die Glaubensharfe" with "Die Pilgerharfe" and "Die Glaubensstimme" at once discloses the fact that in the former is to be found a large number of revival hymns, translated from "Gospel Hymns," or modeled after them. Under "Redemption," including "Invitation to Sinners," "Repentance," etc., "Die Glaubensstimme" has about twenty hymns, "Die Glaubensharfe" about eighty. There is considerable English music, too, in the new book. This is partly due to a desire for rapid, lively music, and partly it is a concession to the younger people who are familiar with the hymns in "Gospel Hymns," and like to sing them. The new book has rapidly made its way into use in the German churches in the United States.

The Sunday-school hymn book in general use among the German Baptists in this country until within a few years was "Das Singvögelein," arranged by Philipp Bickel. A new collection, entitled "Die Zionsklänge," was published a few years ago at Cleveland by the German Baptist Publication Society.

Rev. J. C. Grimmell has published a small collection of revival hymns, entitled "Die Werkstimme." It is used in prayer-meetings and at evangelistic services.

Rev. L. H. Donner, in 1877, published "Grüss-Gott," a collection of hymns of his own composition, with music, for use in Sunday-schools and at family devotions.

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Let the most blessed be my *J. Bunyan*
Let us sing the King Messiah, *J Ryland*
Let worldly men, from shore *J. Stennett*
Life is a span, a fleeting hour, *A. Steele*
Lo, a loving friend is waiting, *J. M. Wigner*
Lo! now with joy we enter, *J. Compston*
Lo, on a mount that Burma *R. W. Cushman*
Lo, the day of God is *W. F. Sherwin*
Long with doubts and fears *W. Parkinson*
Look above—the skies are *C. T. Dayton*
Look up, my soul, with cheerful *A. Steele*
Look up, ye saints, direct your *J. Needham*
Lord, at thy table I behold, *J. Stennett*
Lord God of our salvation, *J. Tritton*
Lord, hast thou made me know *J. Fawcett*
Lord, how mysterious are thy *A. Steele*
Lord, how shall wretched sinners *A. Steele*
Lord, I delight in thee, *J. Ryland*
Lord, I deserve thy deepest wrath, *B. Manly*
Lord, I read of tender mercy, *T. V. Tymms*
Lord, I would dwell with *C. H. Spurgeon*
Lord, in humble sweet *R. T. Daniel*
Lord, in thy churches ever dwell, *C. Cole*
Lord, in thy great, thy *A. Steele*
Lord, in thy presence here we *J. L. Holman*
Lord in the temples of thy grace, *A. Steele*
Lord, let me live for thee, *Annie S. Hawks*
Lord, Lord, my heart *E. T. Winkler*
Lord, make my conversation *C. H. Spurgeon*
Lord of every land and nation, *R. Robinson*
Lord of my life! O may thy *A. Steele*
Lord of Hosts, how lovely fair, *D. Turner*
Lord, teach a little child to pray, *J. Ryland*
Lord, thou hast been thy children's *A. Steele*
Lord, thy church, without a *C. H. Spurgeon*
Lord, we adore thy boundless *A. Steele*
Lord, we early come to meet thee, *G. B. Ide*
Lord, what thy providence *A. Steele*
Lord, when I read the traitor's *J. Ryland*
Lord, when my thoughts, *A. Steele*
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Lord, with a grieved and *B. Beddome*
Lost one, wandering on in *J. M. Wigner*

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Make haste, O God, my soul *C. H. Spurgeon*
Make us by thy transforming, *A. Steele*
Maker of land and rolling sea, *D. C. Eddy*
Meekly in Jordan's holy stream, *S. F. Smith*
Men of God, be up and doing, *R. Grace*
'Mid scenes of confusion and *D. Denham*
Mighty God, while angels bless *R. Robinson*
Mighty Lord, all lords *Georgiana L. Heath*
'Mong all the priests of Jewish *S. Stennett*
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My captain sounds the alarm of *S. Stennett*
My Christian friends in bonds of *J. Blain*
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My sin is great, my strength is *H. F. Colby*
My soul shall wait upon the *H. H. Hawley*
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O church of Christ, our *H. Butterworth*
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O gracious God, in whom I live, *A. Steele*
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